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MEMOIR OF MRS. ANN HOPPER.

MRS. ANN HOPPER, late wife of Mr. Richard Hopper, was born at Bishop Burton, near Beverley, Yorkshire, July 13, 1737. Her parents were Dissenters; though not decidedly serious; but her grandmother was an eminently pious woman, from whose instructions and example she derived some advantages in early life. It pleased God to call her into the fellowship of his Son, under the ministry of the Rev. Mr. Cunningham, who preached at that time to the Independent congregation in Dagger-lane, Hull. She afterwards saw reason to change her views relative to the Ordinance of Baptism, and was baptized at a small village near the place of her residence. In 1769 she removed to Nottingham, and was admitted a member of the church, meeting in Friar-lane, over which Mr. Hopper presided as pastor. During the long period of *sixty-two years*, she, through divine grace, maintained a most exemplary character, highly honourable to her religious profession. She was indeed one of the excellent of the earth; and feared God above many.

Mrs. Hopper faithfully discharged the duties of a minister's wife. This was manifested not only by her diligence and economy in conducting her domestic concerns, but by her promoting the work of the Lord; by her friendly visits, and her edifying conversation. Her attention was peculiarly directed to the young in the congregation, and she discovered much solicitude to lead them to the knowledge and love of the Saviour. Whenever she observed the indications of any good thing in them towards the Lord God of Israel, she not only rejoiced exceedingly, but, like the chief Shepherd, "gathered the lambs in her arms, and carried them in her bosom." By her judicious views of divine truth, and the gentleness of her disposition, she was peculiarly fitted to encourage and stimulate the young inquirer; and there are some now living who remember with gratitude the aid they derived from her in the first stages of their Christian life.

She was distinguished by holy cheerfulness of temper; equally removed from sullen gloom, and unprofitable levity. Indeed her faith in Christ; her hope in the promises of God; and her firm reliance on his all-wise and gracious providence, imparted peace and joy to her own heart; and enabled her to exhibit religion

under the most attractive and inviting aspect. This holy serenity was apparent not only in health, and outward comfort, but in seasons of deep affliction. In her long pilgrimage, she had many trials to encounter, and some of them peculiarly severe. But she not only manifested a spirit of cheerful resignation to the divine will, but a grateful sense of the goodness of her heavenly Father, notwithstanding the bitter ingredients with which her cup was sometimes mingled.

The subject of this memoir maintained a constant regard to the duties of the closet. Like Enoch she walked with God; and spent much time every day in secret prayer: nor would she suffer any ordinary circumstances to deprive her of these sacred seasons of communion with God. It was her practice to set apart the first day in the year for fasting, and extraordinary prayer. She lived much with God in private, and reflected his image in her spirit and conduct in no ordinary degree. — Nor did she ever make her regard to the duties of the closet an excuse for neglecting those of the sanctuary. She anticipated the return of the sabbath with sacred pleasure— was early at the house of God— and when there, "like a child at home." The spiritual refreshment she enjoyed in communion with God and his people, frequently called forth the warmest expressions of gratitude to God; especially for the privilege of commemorating the dying love of Christ at his table. Her steady, serious, and devout attention to all the means of grace, was worthy of the imitation of all the professed followers of the Saviour.

The word of God was her delight, and the man of her counsel, of which she gave the most unequivocal proofs, by the frequency with which she read it, and her desire to be conformed to its dictates. She could say with Jeremiah, "Thy word was found of me, and I did eat it, and it became the joy and rejoicing of my heart." When, owing to the growing infirmities of age, her sight failed, so that she could no longer read the word of God, she deeply regretted the privation; but was thankful she was still able to listen to the joyful sound of salvation, through a crucified Saviour. She was warmly attached to the doctrine of free and distinguishing grace, and was ever ready to acknowledge this to be the source of all the good she possessed here, and all she hoped for in a future world. Yet her love to the word of God was impartial and universal. She was equally pleased to hear the precepts, the counsels, and the cautions of scripture illustrated and urged, as well as the doctrines, promises, and privileges exhibited. The whole word of God did her good, as it does all those who walk uprightly. Her faith in the gospel did not consist in empty speculation, or unholy confidence, but was a vital active principle, which not only pacified her conscience, but purified her heart, elevated her affections to things above, and regulated her life. Her attainments in religion did not puff her up with spiritual pride; but were accompanied with lowly thoughts of herself, a constant sense of her imperfections, and of her daily need of an application to the blood of Christ.

Mrs. Hopper was eminently distinguished by a kind and af-

fectionate spirit. She had imbibed much of the loving spirit of her Lord. The law of kindness was on her tongue. She never spoke evil of any one; and if others did so in her presence, she evinced her disapprobation; not only by her silence, but by the evident symptoms of uneasiness which she manifested. If she had just occasion to refer to the faults of others, the reference was always accompanied with expressions, not of affected, but real regret. When her own feelings had been wounded by unkindness, she readily forgave the offender, forgot the injury, and never mentioned it afterwards. She had much of that "charity, which hopeth all things, believeth all things, endureth all things, and rejoiceth not in iniquity but in the truth." To her Christian friends her love was sincere and ardent; and she was anxious to promote the comfort and usefulness of her pastor, who will ever retain a lively sense of her kind and encouraging deportment towards him. Her uniform kindness and affection, rendered her highly esteemed by others, and her *singular prudence* in the most difficult circumstances, contributed not a little to increase and confirm the attachments of her friends to her. Her prudence did not degenerate into low cunning: it was the wisdom of the serpent, blended with the innocence of the dove. "Simplicity and godly sincerity" were the qualities, which pervaded and dignified her whole character.

In short, her religion was of a character so decided, so conspicuous, and so uniform, that there was but one opinion entertained of her, both in the church and in the world, viz. that she was a truly pious woman. She was an instance of the deep impression, which a steady consistent profession of the gospel produces in the minds of men, even where it is not accompanied with eminent intellectual endowments, or outward splendour.

From the connexion which God has established between the obedience and comfort of his people, we might expect he would not leave one of such distinguished piety without some special tokens of his favour. Such was the happy experience of our departed friend: she had an abiding sense of her acceptance with God, and a good hope through grace: for many years she never expressed a single doubt of her final state. But the anticipation of a lingering affliction, the pain of parting from near and dear relatives and the pangs which usually precede and attend the hour of dissolution, rendered death an object of fear, which even her steady hope of future happiness did not vanquish. She has often been heard to say to her friends, "*I should wish to slip away from you.*" He who knows our weakness, and sees our rising fears, was pleased to order the circumstances of her death so as to indulge her wishes. Without any previous illness, and without a sigh or groan, she suddenly and unexpectedly fell asleep in Jesus, Dec. 2, 1819, in the eighty-third year of her age.

Reader, what a transition! To a person so habitually prepared for death and eternity, no doubt a joyful one. Her sudden death was sudden glory. Absent from the body, present with the Lord. May this event awaken slumbering professors, and may all see that their loins are girded, and their lamps burning, and they like men waiting for their Lord.

—Her death was improved by her pastor, in a funeral discourse from John xiv. 19, "*Because I live ye shall live also;*" a text of her own selecting for the purpose long before her decease.

Her memory will long be cherished with affectionate esteem and veneration, not only by her relations who deeply regret her death, but by all who knew her, and had an opportunity of appreciating her sterling worth. May her relations and friends tread in her steps, and follow her as she followed Christ; that at last they may be re-united to her in the new Jerusalem above—and thus evince their real respect for the memory of one so deservedly dear, and their gratitude for such a pious relative, who, in addition to many fervent prayers offered for them by her instructions and example, pointed them to God and heaven.

THE BAPTIST CHURCH *AT LEOMINSTER.*

THE history of this church, with some references to other societies, is in a good measure involved in the following account of its Ministers, drawn up by the pen of the late excellent and venerable Joshua Thomas.

1. *Mr. John Tombes, B. D.* was remarkable for his learning, public disputations, &c. He was for some time Vicar of Leominster, and raised a Baptist Society there about 1652.* In the year 1653 he was appointed to be one of the *Triers* of ministers. He laid down the ministry about 1660, and retired to Salisbury.

2. *Mr. R. Harrison* was a very respectable and popular preacher. He was a cotemporary of Mr. Tombes, and lived at Hereford, where he formed a Baptist Church about 1651; but, like Mr. Tombes, he preached in the Established Church, and received its stipends. Many of the Baptists both in Hereford and Leominster, judging this to be wrong, formed themselves into a separate church in the year 1656.

3. *Mr. Edward Price* was the

* "Many testimonies may be produced to his character, learning, and abilities. The Earl of Clarendon, soon after the Restoration, spoke to the king in his favour, by which he was protected from any trouble on account of any thing he had written or acted in the preceding times; and (when Lord Chancellor) introduced him to his Majesty to present his book, which was dedicated to him, entitled, Saints no Smiters. Bishop Sanderson, and his successor Bishop Barlow, had a great esteem for him, as likewise had Dr. Ward, Bishop of Salisbury; whom, while he lived there, he often visited. Mr. Baxter, though he had engaged in disputes with him, calls him the chief of the Anabaptists, and publicly asked God and him pardon for some unhandsome things, which, in the warmth of debate, he had said against him. Mr. Wood, the Oxford biographer, says, 'There were few better disputants than he was;' and Mr. Nelson, that zealous churchman, 'It cannot be denied that he was esteemed a person of incomparable parts.' Mr. Wall, in his history of Infant Baptism, says, 'Of the professed Antipædobaptists, Mr. Tombes was a man of the best parts in our nation, and perhaps in any.' And in the free conference between the Lords and Commons, on the occasional-conformity-bill, Bishop Burnet, to show that receiving the sacrament in the church does not necessarily imply an entire conformity, observed, 'There was a very learned and famous man at Salisbury, Mr. Tombes, who was a zealous Conformist in all points but one, Infant-Baptism.' Dr. Calamy's character of him is this: 'All the world must own him to have been a considerable man, and an excellent scholar, how disinclined soever they may be to his particular opinions.' He died at Salisbury, May 25, 1676, aged 73. Nonconf. Memor. Vol. ii. p. 36. See also Ivimey's History of the English Baptists, Vol. i. p. 181—183, 265, 289. Vol. ii. p. 202—209.

first pastor of *this* church. It is uncertain when he began to preach; but he continued through the persecution from 1660 to 1668. Those who remained to the last with Mr. Tombes, occasionally attended Mr. Price's ministry. He lived in Hereford, but frequently preached in Leominster, where, in the burial ground belonging to the Meeting-house, he was buried, 1702. He was a meek and humble man, of a peaceable disposition. His chief talent was for prayer, in which he greatly excelled. He was exemplary for a holy life and heavenly conversation.

4. *Mr. Rowland Stead* was minister of another Baptist Society in this town, or near it, independent of Mr. Tombes's people, and Mr. Price's. There are no records, when, or how, this society was formed. Report says, that Mr. Stead was in Oliver Cromwell's army. After the wars he settled in Leominster and raised a society by his ministry, probably before 1658. His trade was that of a weaver. He lived in the Nether Marsh, and kept the meetings of the society in his own house. He derived his maintenance from his trade, and bore an honourable character. He was four years in Hereford gaol, and some time in that of Litchfield, during the persecution. Mr. Stead's society used imposition of hands at the reception of new members. In 1694, however, they with their pastor, to the number of *twenty-two*, joined the society under the care of Mr. Holder, Mr. Stead's son-in-law. He died in a good old age, about the year 1700.

5. *Mr. William Pardoe* of Tenbury, in Worcestershire, became one of Mr. Stead's society soon after it was formed, and began to preach about 1660.—Owing to his zeal, he met with much persecution, and was imprisoned in Worcester gaol nearly *seven years*, in Hereford three or four, about *one year* in Litchfield, and *nine months* in Leicester. He and Mr. Stead appear to have been coadjutors; but Mr. Pardoe was the most popular preacher, and the society went by his name. Crosby says, he was a worthy, self-denying preacher, and blessed with great success. Mr. Lawrence Spooner of Curborough had his mind much improved by Mr. Pardoe's heavenly conversation when he visited him in prison. Mr. Holder, in a MS. says, "that from his ministry he had much soul benefit;" and calls him, "his spiritual father in Christ," and again, "pious Pardoe, that holy lamb-like man." Mr. P. published a vol. 12mo. entitled "Ancient Christianity revived, being a description of the discipline and practice of the little city Bethania;" also a little piece designed for a frame, called The Mariner's Compass, "dated Leicester prison, 6th March, 1675." He died at Worcester, August, 1692, aged sixty-one, and was buried in a private garden in that city.

6. *Mr. Eleazer Herring*. Of him there is but little known. His name was inserted in the church-book in a list of one hundred and eighty-six names, but no hint when any of them were baptized. By the general assembly of London he was named pastor of the church at Tewkesbury, so that it appears, he was called to the ministry out of *this* church. He is supposed to have died about the year 1694.

7. *Mr. Thomas Holder* was called to the ministry under the labours of Mr. Fox of *Elmhurst*,

at which time Mr. H. earnestly prayed that God would give him some token of *his call* at the beginning. His prayer was answered, for he had four or five seals under the first sermon. His ministry afterwards was very useful and acceptable at Worcester. After this he was invited to Leominster; and he prayed that if he did settle with the people, the three societies might be united under him. He came, and his prayer was remarkably answered; for in the same year, Mr. Tombes's people, amounting to *sixteen*, and Mr. Stead's to *twenty-two* persons, were added to the mother church; making in all *one hundred and eleven* members. He was ordained in 1695: Mr. Price, the old pastor, and Mr. Scales of Bromsgrove assisted on that occasion. Mr. Holder married Mr. Stead's daughter, lived in his house, and followed the weaving business. He was a person of a quick turn of thought, readiness of speech, and good natural parts; possessed fervent love to Christ, and an affectionate concern for immortal souls, and was much respected both in England and Wales. He died at the age of seventy-two, in December, 1729.

8. *Mr. Joseph Price.* He appears to have been one of the members of the church at the time Mr. Holder settled. He lived near the Hay in Breconshire, and was a useful preacher in Wales. He was ordained for the ministry along with Mr. Holder, and received a dismission from this church to the pastorship of the church at Tewkesbury, where he died in 1721.

When Messrs. Holder and Price were ordained, Mr. John Edwards, a gentleman of considerable estate in the neighbourhood of Leominster, was also ordained a ruling elder of this church. He was brought to Christ in his young and tender years; was a great encourager of believers in the ways of God when he lived in Worcester; and was a pillar in *this* congregation, being a bright example and patron of piety and stedfastness under all the trials and persecutions he met with. His gift in prayer was eminent, as were also his answers from heaven. He had eleven children, and lived to see most of them born again, and several made of *great use*, and eminent for vital religion. After a life of remarkable piety, this great and good man died in London, 1712.

9. 10. *Messrs. John & Abdiel Edwards*, sons of the above gentleman, were members of the church, and were called when young to the ministry, about the year 1707. The eldest was made pastor of the Baptist Church at Dublin, and after continuing some years there, died at the age of forty. His brother Abdiel succeeded him in the pastoral office, and continued there many years, until his death. At what periods of time these brothers finished their course, is unknown. Report says, that Abdiel was a person of solid learning, as well as piety.

(To be continued.)

THE EVIL OF SIN.

WHAT subject requires more of our serious attention than SIN? Every reader of this essay is a partaker of original and actual transgression. Some are yet under its reigning power, pursuing its pleasures, and involved in its consequences; they surely ought to be warned of the hideous vi-

per which they cherish in their bosoms, that they may be induced to flee to "the blood that cleanseth from all *Sin*." Others hate it with perfect hatred: a reflection on the evil of sin will inspire the latter with ardent gratitude to that Redeemer, "who saves his people from their sins." —It will arm them against its temptations;—it will inspire them with courage to oppose it; and it will lead them to the frequent contemplation of that happy world, where it will be for ever unknown. With these objects in view let us attempt to consider its dreadful nature.

I. *The evil of sin will appear, if we regard it in connexion with the moral government of God.* What a God do we sin against! A Being every way amiable and lovely; the only source of moral excellence; holy, righteous, "gracious, and merciful," yea "*love*" itself! The God whom all holy creatures regard with supreme affection; "in whom we live, and move, and have our being;" who commands "his sun to shine, and his rain to descend," on his vilest enemies;—who has given his only Son to die for us!

Reflect on *the character of his law.* It is holy, just, and good. It is founded in mercy. It is every way calculated, not only to promote the glory of its author, but the happiness of its subjects. It is such a law, as a God of holiness, justice, and mercy, *must* make. Sin is a breach of this law: and such is its nature, that in the first breach of it, it robs us of our strength to keep it in future, and makes every posterior temptation more likely to succeed.

What renders sin still more evil is, *the circumstances under which it is committed.* God has set in our hearts a CONSCIENCE, which is a candle to enlighten our souls, an eye to see, and a witness to bear testimony against transgression. All the threatenings of God are brought forward by the MEMORY, which also reminds us, that many who have tasted of the cup, have had cause to lament their folly. DIVINE JUSTICE stands with an uplifted sword, ready to strike if we transgress. MERCY, with weeping eyes, says, "Sin not, lest a worse thing come unto thee." LOVE exhorts the unrighteous man to "forsake his Sin," and promises pardon at the hands of God. And yet we continue to transgress. O! what an accursed evil is sin in the sight of God! It attempts to hurl Jehovah from his throne, and to banish all his rational creatures to the abodes of horror and despair.

II. *To illustrate the subject farther, we consider* THE AWFUL CONSEQUENCES *which sin has produced.* IT ONCE ENTERED HEAVEN. Envying the happiness of angelic beings, it gained possession of many of their hearts. It destroyed all their purity, and robbed them of all their felicity. A knowledge of the happiness they once enjoyed, and of the misery of the state to which sin has reduced them, must be left for a future state to disclose. Who does not know that SIN HAS ENTERED OUR WORLD? The eye can turn no where, but we meet with the most awful proofs of it. Why does the earth need the tillage of man? Why does it bring forth thorns and briers and poisonous herbs? Why is it convulsed with earthquakes, tempests, and volcanoes? It is *sin* which has thrown it into confusion. Why was the earth once deluged

with water? and why does it "groan and travail for another revolution?" Why must it be consumed by fire? It is that it may be purged from the dreadful effects of *sin*. Why is man subject to accidents, malignant diseases, and death in a thousand terrific forms?

"Sin
Brought death into the world and all our woe!"

What lessened the capacities of his mind, cramped his moral energies, and brought his whole soul into captivity? What makes man opposed to man? "From whence come wars and fightings?" What fills the dying man with inconceivable agonies? Why does he tremble to enter an eternal state? The dreadful answer is;—"Sin lieth at the door." What distresses the pious saint? Why does he hang down his head like a bull-rush? Hear him saying, "O wretched man that I am, who shall deliver me from the body of this death?" But for the hope of deliverance from sin, he could not live. To be freed from sin is his constant prayer. Heaven itself could afford no enjoyment, if he were not purified from sin. *Without sin there could have been no hell!* but for transgression, those gloomy regions would have been for ever unknown. Sin deceives mankind into the road to ruin. Sin persuades them to reject all the invitations of mercy. *Sin* hurries them on till their "feet lay hold on hell!" Having deceived them so long, the monster throws aside the mask, and plunges them into infinite misery. *Sin* has banished from those horrid realms the very shadow of hope. That hope, which is our solace here under a thousand miseries, is there for ever unknown. In the place of that hope, DESPAIR is implanted in every breast; and ETERNITY is stamped on all the agonies of that place, where the "worm dieth not, and the fire is not quenched." Survey heaven, earth, and hell, and say, Is not SIN AN EVIL?

III. *Behold the evil of sin at* THE CROSS OF CALVARY. God determined to save "a great multitude" of the human race from the awful power and bitter effects of sin: but transgressors had contracted an infinite debt with divine justice, and were totally unable to pay it. Had they offered "thousands of bulls and of goats, they could not have taken away sin." "Had they given the fruit of their body for the sin of their soul," it would not have atoned for the evil. Jesus Christ, the Son, the equal of Jehovah, becomes man "to put away sin." View his degradation, poverty, and humiliation through life;—contemplate the closing scene: —"behold the man" at the bar of Pilate;—see him receiving the taunting jeers, and the mockery of Jews and Gentiles;—follow him to the cross; behold the excruciating agonies of his body; and imagine, if you can, the still greater sufferings of his soul, when he exclaimed, "My God, my God, why hast thou forsaken me?" What means all this? Why must such a price be paid? "*This is all the fruit to take away* SIN." We do not draw a too highly coloured picture of sin—the eloquence of Gabriel himself could not do this.—It is an INFINITE EVIL!

IV. *The evil of sin is recognized in* DEATH, JUDGMENT, *and* ETERNITY. Why are we subject to DEATH? Why do we fear its approach? Death has passed upon all men, for that all have sinned. Were it not for sin,

we should hail him as a welcome messenger, coming to release us from a world of sorrow.—Why must there be a JUDGMENT? To call to account for *sin;* to punish with everlasting destruction for sin; to vindicate the character of Jehovah in the permission, and in the punishment of sin; and to declare his people free from it. At that grand assize, when the Judge shall appear in solemn pomp; when the books which contain the remembrance of sin "shall be opened;" when its hatefulness and deceitfulness shall be unfolded; what confusion will seize the heart of the man who "made a covenant with sin!"—Again: How does the word ETERNITY display its evil! What has for ever barred the gates of yonder glorious mansions against the admission of multitudes of the human race? It was *sin.* What has made a "great gulf" between heaven and hell? SIN! What has locked up those dreary abodes of agony and of woe—forbidden Hope to enter, and inscribed *eternity, eternity,* on the awful gates? Methinks I hear a voice from heaven, saying; Mortal, here learn, that it *is an evil thing and bitter, that thou hast forsaken the Lord thy God,* Jer. ii. 19.

If sin be so great an evil, must they not be insane, who love it, and will not forsake it? Alas! thousands and millions of our fellow-creatures are thus infatuated! "they love darkness rather than light, because their deeds are evil."

Reader, we reflect with pain on your state and your prospects: our hearts are filled with tenderness and compassion while we affectionately remind you that "the wages of sin is death!"

If sin be so dreadful an evil, how does it magnify the love of God in sending his Son to die for sinners, and in inviting the greatest rebels to partake of infinite and eternal felicity! While Jehovah cannot view sin with approbation, he sends his Son to die for sinners; and he sends the volume of his grace, to warn, to threaten, to invite. Well may his mercy be styled *infinite!* and "shall we," after all this, "continue in sin?" "God forbid!"—If sin be so great an evil, how happy they who are delivered from it! O what misery are they freed from! What prospects have they to support them amidst the contempt of the world, and to excite their gratitude to eternity! How will the recollection of *sin* tune their harps to sing, "Unto him that loved us and washed us from our SINS in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion, for ever and ever; Amen!"

O my dear reader, let us fly to the "FOUNTAIN *set open for* SIN;" let us reflect much on its *evil,* to keep down a spirit of pride;—let us remember it at the *throne of grace,* and pray to be delivered from it; let us recollect it in the *hour of temptation,* and resist its allurements; let us "*exhort one another daily,* lest we be hardened through the deceitfulness of it;" and may it be our felicity to meet where *sin,* our worst enemy, can never enter, but perfect holiness will be for ever enjoyed.

Somersham. J. B.

ON EVANGELICAL HOPE.

HOPE has for its object some future good; and stands opposed to fear, which apprehends future evil. It is also opposed to pos-

session. "What a man seeth, why doth he yet hope for?"

Faith and hope differ: the former believes the divine testimony as true; the latter waits for the accomplishment of the divine promises.

The hope of the believer is distinguished by the excellence of its basis. When a builder is about to erect a stately edifice, his first concern is to have a good foundation. My reader, can we be too careful in this respect, when building for eternity? It is of infinite consequence that our hope be well founded, lest in the end our faith prove imaginary, our hope delusive, and our expected happiness a dream.

There is a good hope through grace; and there are many bad ones through ignorance and presumption.

1. Many immoral persons take refuge in the general mercy of God, without regard to his holiness, justice, and truth. Such should consider, that God never manifests one perfection at the expense of another. He whose tender mercies are over all his works, has said, that the unrighteous shall not inherit the kingdom of God.

2. The self-righteous may rejoice that he is not as other men are; he may boast of his uprightness, humanity, benevolence, and formal devotion, as sufficient to secure an interest in the divine favour. How many reject the righteousness of God, and go about to establish their own! They seek salvation by the works of the law, and not by the faith of Christ. The design of God in the dispensation of the gospel is opposed; an impious effort is made to rob God of his glory, to frustrate his grace, and to invalidate the death of Christ. But the holy law of God extends to the very thoughts and intents of the heart: no man, therefore, can be justified by the works of the law. If this hope be weighed in the balance of the sanctuary, it will be found wanting.

3. All expectations of future happiness, founded on enthusiastic dreams, transient impressions, and flights of fancy, are delusive. Men may boast of their transient convictions of sin, and their correct views of evangelical truth, while they are strangers to the spirit of Christ, and destitute of his image. Their faith does not overcome the world; their hope does not purify the heart; the gospel does not humble them; they are strangers to newness of life; their faith is dead; and their hope of heaven, without personal holiness, is a mere fancy. It is a fearful thing to travel the road of religion with high expectations, and at last to be rejected at the very portals of heaven.

The believer's hope is founded on the promise of God. Hath he said it, and will he not do it; hath he spoken it, and shall it not come to pass? The divine perfections, the everlasting covenant, the promises of the gospel, the vicarious sufferings of Christ, the unsearchable riches of his grace, the greatness of his love, and the power of his spirit, form the glorious basis of the Christian's hope. This is solid rock. Here we may build the dearest interests of our immortal souls, without fear of disappointment. To this hope, the truth of God, and the all-sufficiency of the Mediator give stability. Under the influence of faith, the Christian exclaims, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day."

Permit me, my reader, to ask what is your hope? Will it bear examination? Is it authorized by the gospel? Is it the offspring of ignorance, or of knowledge? Will it abide the trial? Alas! many will be disappointed in the great day, their hope will cover them with everlasting shame!

What are the effects produced by your hope? Is it connected with love to God, to Christ, and to the brethren? Does it renew and sanctify the heart? Does it elevate your affections, while it humbles you in the dust? The hope of future bliss, unsupported by scriptural evidence, will in the end prove delusive and destructive. Have you fled for refuge to lay hold of the hope set before you in the gospel? In that case God is able to do for you more than you can ask or think. He will impart strength according to your day; he will succour you in trouble, assist you in duty, guide you by his counsel, and not fail you in death. Anticipate a joyful deliverance from the grave, a state of repose after the trouble of life, a blessed immortality, a kingdom that cannot be moved, and a crown of glory that fadeth not away.

ADDRESS TO CHRISTIANS.

No. I.

BRETHREN, we live in a day when many disgrace their profession of religion by a loose and disorderly conduct; when some, who bear the name of Christ, are guilty of crimes which the better sort of heathens would have condemned—suffer me therefore to stir up your pure minds by way of remembrance, that ye may be mindful of the words spoken by the holy prophets, and of the commandments of the apostles of the Lord and Saviour. We are admonished to take heed lest there be in any of us an evil heart of unbelief in departing from the living God, and to exhort one and another daily, while it is called to-day, lest any of us be hardened through the deceitfulness of sin.

Our constitutional infirmities, and the temptations to which we are continually exposed, make it necessary that with full purpose of heart we should cleave to the Lord. Let none of us think ourselves secure, for should we be given up to the power of sin, but for a little time, there is no evil, however detestable in its own nature, or distant to our present inclinations, into which we might not fall. In the strait and narrow way there are places where some that went before us turned aside, who, though they were again restored, were so wounded by their enemies as afterward to go halting all their days. Some of the most eminent of God's people have mourned the consequences of sin, and their history is written for our instruction. Those who are called by the grace of God, and are enabled to persevere through a long course of years with propriety of conduct, may, from the general method of the divine procedure, expect that at death an entrance shall be ministered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ; while those Christians, who have been unstable in their conduct, will, in all probability, be exercised with doubts and darkness in their last hours; manifestly suffering loss, and though saved, yet so as by fire. The active, diligent Christian, arrives at heaven as a ship

that comes into harbour with a fair gale and full tide, richly laden with precious stores; but the loose and disorderly Christian, though he finds his port at last, has many fears, and rather resembles a shattered wreck. Nor is it in this world only that the effects of entire devotedness to God are experienced. The scriptures intimate that the degrees of our future happiness will be regulated by the measure of moral excellence we possess in the present state. The nobleman who went into a far country to receive for himself a kingdom and return, called his ten servants, and delivered them ten pounds, and said unto them, occupy till I come. When he returned, he proportioned the reward of his servants to the improvement they had severally made of what was committed to their trust; so at the coming of Christ every man shall receive his own reward, according to his own labour. Should it not awaken in us sentiments of devotion, and powerfully incline our minds to holy obedience, to hear the dear Redeemer say, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples?" If the glory of God can be promoted by such worthless worms as we are, ought we not to make it the chief business of our lives? Nor can we be insensible that much good or evil may arise to mankind from our conduct; we should therefore endeavour to adorn the doctrines of God our Saviour in all things, and by well-doing put to silence the ignorance of foolish men. As so much depends on the consistency of our deportment, what manner of persons ought we to be in all holy conversation and godliness! The time is far spent—what remains may be but short: let us gird up the loins of our minds, be sober, and hope to the end. This will require us to watch against those things that would prove injurious to our souls.

B. S. G.

ON

BROTHERLY ADMONITION.

WHAT I chiefly wish at this time to urge on my Christian brethren is, the necessity of "Looking not on our own things, but every man also on the things of others;" of watching over each other in love and unfeigned humility, first examining our own conduct, and scrutinizing it nearly and *constantly*, that our admonitions may have due effect.

If, however, we wait till we are quite free from faults ourselves, we shall wait in vain: yet the censurer should at least be pretty free from the fault which he censures.

2. Let us attend to it in a right spirit, recollecting that we too are in the body, and that soon perhaps something amiss may be seen in us that has quite escaped our notice. From a dislike, however, of being thought meddling, from the love of ease, and from other considerations, there is a greater danger of the neglect, than of the too frequent observance, or of the improper discharge of this duty.

3. If we are in the least guilty, let us avoid *self-justification*. Let us receive the kind admonitions with patience and with humility, like the Psalmist, who says, "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break

my head." An innocent person may be calumniated, and may be generally thought to be guilty; but such cases are rare; and as they sooner or later are made manifest, there is less danger from the abuse, than the neglect of Christian discipline.

In the world, "Go and tell thy brother his fault between him and thee alone," is seldom attended to; therefore there is not so great an opportunity of displaying this *self-justifying* spirit. The lowest orders of society indeed tell each other their faults freely to their face; but they do it to gratify some unworthy passion. Let not Christians act thus. Let them not ascribe improper motives to their brethren who kindly tell them of their faults. They should rather acknowledge it as a favour; for it is a very painful and unpleasant duty. Self-justifiers fall into two great errors. 1. They delude themselves into a belief that they are innocent; and, 2. They impute the worst motives to their brethren. Forgetting the powerful effect of *self-love* in biassing the judgment; their extreme liableness to err when acting as their own judges; their natural proneness to justify themselves; and, above all, the exceeding broadness of the divine law; they sometimes say, "I was found fault with by my brother, *not* from any misconduct in me, but from malice and envy in him;" "I was censured, not from love to my soul, but from pique, and because I no longer consulted my brother on subjects as formerly;—not from his desire for the honour of the gospel, but from ill nature and revenge, because I forbade him to speak any more to me on a certain controverted subject," &c. Others, perhaps, have forfeited all claim to the Christian character, after having been for many years highly esteemed as believers, even by those who knew them best. And what was a great means of hastening on their awful defection? *Self-justification*, and the concealment of their sins from themselves. Several of these have spoken of themselves as the most injured of men, and have lavished the bitterest complaints of the Psalmist against the enemies of God on those who had been nearly ruined by their injustice and folly. If we wilfully delude and blind ourselves, need we be surprised if the Lord should allow us to harden our hearts, till there be no remedy? — Too many have such a spirit of pride, that to mitigate the keenness of their feelings on being censured, they either retaliate on their brother, or have recourse to self-justification in the way already mentioned; and as it has always been found easy to believe what we wish to be true, it is no wonder if they end in self-delusion, and think they may be saved though they walk after the imagination of their own hearts and lusts. "It is the first degree of perfection not to commit faults; the second to confess them if they have been committed, and not be ashamed to repair them." This is a select maxim which I lately met with. If we should be censured with warmth of temper or aggravation of circumstances, instead of retorting on our brother, or justifying ourselves beyond truth, let us duly weigh all things, and if we have been told our faults in a wrong spirit, *that* can be considered afterwards, as it is an offence as much deserving censure as many others. And let us also recollect that we are not

only to confess our faults to one another, but also to pray for each other. Were we to cultivate the latter duty more than we do, there would be less necessity to attend to the former, and less danger of justifying ourselves at the expense of our neighbour.

THE HAPPY MAN.*

He was born in the city of Regeneration, in the parish of Repentance-unto-Life. He was educated in the school of Faith, and lives in the village of Evangelical Obedience. He works at the trade of Diligence, notwithstanding he has a large estate in the country of Christian Contentment. He wears the garment of Humility; but when he goes to court, he is decorated with the robe of Imputed Righteousness. He often walks in the valleys of Self-denial and Self-abasement, and sometimes climbs the mountain of Divine Contemplation. He breakfasts every morning on Prayer, and sups every evening on Thanksgiving. He has Provision for his spiritual sustenance which the world knows not of; and his drink is the wine of Consolation, and the sincere milk of the Word of God. Thus happy he lives, and happy he dies.

Happy they who, like him, have Submission in their wills, Order in their affections, Peace in their consciences, Sanctifying Grace in their hearts, Benignity in their breasts, Humility in their souls, the Redeemer's Yoke on their necks, the World under their feet, and a Crown of Glory over their heads. But in order to attain this happiness, we must pray frequently for it, believe firmly the word of God, wait patiently, live holily, die daily, watch over our hearts, guard our senses, redeem our time, love Christ, and long for glory.

* See page 66 of this volume, Article, Mr. John Bates. It is a little altered from the original.

THE LIFE OF THE *REV. HENRY MARTYN.*

Having just finished the perusal of this interesting volume, I was much struck with the following paragraph:—

Speaking of a person, "whose heart," to use his own expressions, "was not touched with any tender sense of sin," in a letter to Mr. Corrie, he says, "I cannot tell what to do in reference to Baptism. I seem almost resolved not to administer the ordinance till convinced in my own mind of the true repentance of the person. The eventual benefit will be great, if we both steadily adhere to this purpose; they will see that our Christians, and those of the Papists are different, and will be led to investigate what it is in our opinion that is wanted."

The editor, Mr. Sargent, jun. adds, "The determination to reject those candidates for admission into the church of England, who were manifestly ignorant of the spirit of Christianity, though convinced of the truth of it, was fully adopted by Mr. Martyn, after mature consideration, and the decision was doubtless agreeable to the word of God, and the practice of primitive times." *Life of Martyn*, p. 270.

From this paragraph, does it not appear,

In the first place, That the good sense and piety of this excellent Missionary, when un-

fettered by ecclesiastical superiors, and left to act for himself, could not but feel the justness of the sentiment of the Baptists, that repentance should precede Baptism?

Secondly, That in the judgment of Henry Martyn, the admission of persons into a church who had only a profession and form of godliness, was destructive of the best interests of Christianity. Must not every established church necessarily do this?

Thirdly, That since the established Church of England admits multitudes to her communion, and cannot do otherwise, who are obviously unacquainted with vital religion, in the opinion of Mr. Martyn and the editor of his life, she must in this respect be completely at variance with the word of God, and the practice of primitive times?

Coseley. B. H. D.

DOD'S REMAINS.

No. 3.

AFFLICTION OF CHRISTIANS.

1. Christians, who are God's plants, are more fruitful in winter than in summer.

2. The fruits of the afflicted must be prayer and patience: of them that are in prosperity are required thankfulness and goodness. If I be strong, let me bear the infirmities of the weak; if rich, relieve the poor.

3. Sometimes in great distress God sends friends unexpected, and without any such purpose on their part who come. If at such a time the heart be enlarged to pray for the party earnestly, ordinarily there is some good done.

4. It is very requisite that Christians of good place (i. e. *in* good circumstances) should visit the afflicted; because the devil persuades them (the afflicted) that they are forsaken of God and men: which conceit *their* presence may much confute, and comfort the distressed.

5. In this world we have some calms and some storms: yet a foul day hastens us unto the end of our journey, as well as (and often better than) a fair one. As in frost we are driven to make haste unto the fire, so &c. We can be content to rest under a tree in time of a storm until it begin to drop upon us; then we hasten homewards: so can we be well enough content to be in this world, till adversity come upon us in such sort, as the world will not afford us sufficient shelter; then we look towards heaven, our own country, the place of our safety.

6. When God afflicts us, we must afflict ourselves, as David did. Ps. lxix. 10.

Obj. In affliction the apostles did sing, Acts xvi. 25, and rejoice; Acts v. how then do these two agree?

Ans. They were sure it was for a righteous cause: they were much humbled before: so that then they had a sure evidence of their reconciliation with God, and therefore did truly rejoice in their sufferings.

Quest. When then are we called to mourn in affliction?

Ans. In every stroke before our regeneration, though we suffer in a good cause, we must behold God's angry hand; contrary to the practice of many who will say when they are slandered,—"I thank God I am guiltless; I never held down my head for the matter;" &c. Yes you must behold his angry hand in every slander.

Again: If we be regenerate, there be *two cases* wherein we must be humbled as taking notice of God's displeasure, howsoever it come not as a punishment (which Christ hath borne) when the hand of God is upon us.

1. When we are more carnal than spiritual; when we are babes in Christ: 1 Cor. iii.

But will not God bear with babes as well as others?

Ans. He deals as most wise parents will do:—if they grow wanton and froward, they shall have a rod, and must not think it cometh only for *trial*.

2. When we have attained unto knowledge and a good measure of obedience, but afterwards decline (as did David and Solomon.) But if we have a sound judgment, endeavouring to know what sins we have been guilty of, and to forsake them; and what our duties are, and to practise them, with a pure and godly affection; holding on a constant course, &c. we must rejoice when God strikes us. And if then we can behold his face shining upon us, and our prayers ascending with comfort, we need not use the medicine of fasting: for that remedy is chiefly to be applied when either carnal reason is strong in objecting, or our affection is much inclined to mourning, repining, and fainting.

Now ere we can rejoice in persecution, we must climb seven stairs. Mat. v. 1—12. 1st. To be poor in spirit. 2nd. To mourn for sin. 3rd. To be meek. 4th. To hunger and thirst after righteousness. 5th. To be merciful. 6th. To be pure in heart. 7th. To be peacemakers, &c.

AFFLICTION OF WICKED MEN.

The wicked in their misery can do nothing but howl. Jam. 1, Hos. vii. 14.

REASONS.

1. Their God is taken away, Prov. xxviii. 11.

2. Their consciences torment them.

3. The cross is embittered with God's curse.

4. They have no heart to pray, which is the best remedy.

QUERIES.

1. Is it lawful for a Christian, called by Providence to a situation in the Bookselling trade, to be at all accessary to the dispersion of Plays, Novels, Romances, or other works of a dissipating and immoral tendency?

2. Can a Christian, engaged in the Scholastic profession, conscientiously teach those doctrines of religion, as expressed in catechisms, &c. which are directly opposed to his own views?

3. How is it that it is a sinner's own fault if he is not saved, and yet he cannot save himself, but it must be of the free grace of God?

ANSWER TO QUERY III.

It is not a sinner's own fault that he does not save himself, but that he is not saved by Jesus Christ. If he were to repent and believe, that is to say, if he were to turn from sin and to turn to God, he would be saved. The reason that a sinner does not turn from sin to God, is his natural depravity, which nothing but Divine Grace can subdue. And can any one deny that the sinner's depravity is his fault? Depravity and fault, if not convertible terms, imply each other.

Juvenile Department.

HISTORICAL ESSAYS.

No. XIV.

On the Corruption of Christianity in Britain, during the Reign of Henry III. A. D. 1216—1272.

We have already had occasion to remark, that the progress of popery, the greatest corruption of Christianity ever known in this country, greatly depended on the talents and spirit of the reigning Sovereign. Its prosperity also could not but be materially affected by the length of a reign, as affording more or less time for the exercise of its mischievous policy.

Until the beneficent reign of our deeply lamented and ever-to-be-remembered Sovereign George III. that of Henry III. was the longest in the English annals, and, as he was, although nominally a king, in reality but the dupe and the slave of his favourites, it is not surprising that the agents of this horrific system should have made yet greater advances in their tyranny: indeed, grown bold and ostentatious by habit, they seem to have outstepped the bounds and precautions of their own policy, to have shown in the most undisguised manner the real nature of this superstition, and, consequently, to have excited general disgust at its venal corruption.

The gratification of an inordinate ambition, and the consequent accumulation of power, seemed generally to have been the main objects of succeeding pontiffs. But, to these was now most manifestly superadded the acquisition of wealth: indeed, the indulgence of the latter propensity may be said to have caused the most considerable part of the calamities of this reign.

The reign commenced as usual with the pope's concurrence in the king's succession, and hence followed the ready and efficacious excommunication of the French Prince, Lewis, who made some pretensions to the crown.

It would be tedious even to name the constant interferences of the clergy that followed: for as the professed head of the church denominated himself the superior lord of the king, he not only readily listened to every invitation to interpose his authority between contending parties, whether domestic or foreign, but more frequently gave them his advice and commands when either was unwelcome. In 1222 he issued a bull declaring the king of age, whose character now became more fully developed. So far was he from resisting papal rapacity, that he justified his own extortions by a reference to such high examples—a circumstance so affecting to those who had any sense of propriety, or regard for virtue, that one of his justices on a particular occasion justly exclaimed: "Alas! what times are we fallen into! Behold, the civil court is *corrupted in imitation of the ecclesiastical*, and the river is *poisoned from that fountain*." Glaring and awful facts fully authorized this memorable exclamation, for not only favours but pretended justice was dealt out to the highest bidder—simony was openly practised. Pope Honorius in 1226, affected to redress these grievances, but such he stated was the poverty of his see, that to enable him to do so, it would be necessary for every cathedral to appropriate to him two of its best prebends, and for every convent to allow him two months portions. This demand, although professedly of a temporary nature, was considered as leading to a perpetual burden, and was accordingly universally rejected: however, soon after, the pope obtained a tenth of all ecclesiastical revenues; nor was the least lenity shown in the collection of the rate; but payment was exacted even before the clergy had collected

their tithes, and usurers were employed to advance money at a high interest to those who were at the moment of collection unprepared. As it sometimes happens that even the timid and heretofore obedient may be oppressed into courage and resistance, so the clergy, completely disgusted, were occasionally roused into prompt and manly refusal of such unjust demands; but, even in these cases, what open appeal in vain affected to procure, artifice and private persecution generally succeeded in exacting; by which means, the legate Otho, in 1240, is said to have carried from the country, to enrich his master's coffers, more money than he actually left in it. Four years after the same expedients were successfully adopted by Martin the nuncio, who was provided with full powers to suspend and excommunicate the refractory.

As might have been expected, considering the depravity of our nature, the ecclesiastics in general followed the example of the pope, and each seemed intent on his own enrichment. O how unlike the glorious founder of Christianity! Nonresidence and pluralities were carried to such an astonishing extent, that the king's chaplain alone is said to have held, at one time, seven hundred livings: awful responsibility! With what propriety are such situations called *livings!* It is doubtless the living that leads many a deluded man into the most sacred and most tremendously responsible of all human employments.

Foreigners, allured by the booty, crowded into England, and our countrymen had the mortification to see the most considerable benefices filled by Italians. Pope Innocent paid some attention to complaints made at the council of Lyons, but immediately proceeded in the work of exaction, demanding the twentieth of all ecclesiastical revenues, the third of such as exceeded one hundred marks a year, and the half of such as were possessed by non-residents. He laid claim to all the goods of the clergy who died intestate, as well as the inheritance of all money got by usury, and also levied benevolences on the people, threatening the king with excommunication, who, at length, manifested some inclination to resist such alarming encroachments.

Nor was this all, for, besides these open requirements, the pope artfully engaged the king in a wild attempt to conquer Naples, promising him the crown of Sicily for his second son Edmund. The deluded monarch, as was intended, undertook the charges of the war, and soon found himself involved in a debt of 135,541 marks besides interest: indeed the Bishop of Hereford, who resided at Rome by deputation from the English clergy, drew bills to the amount of more than 150,000 marks on all the bishops and abbots in the kingdom. The parliament was convened and required to assist, but refused attention to the demands, and at a convocation of the clergy they also refused compliance, particularly the Bishops of Worcester and London, the latter declaring, that if the mitre were taken from his head, he would substitute a helmet in its place. The pope's legate however candidly told the assembly, their livings were his master's, who had a right to demand not merely a part but the whole of them: they were at length obliged to comply, but the conquest of Sicily was as remote as ever.

Neither our limits nor our design will allow us to follow the unfortunate king through all his troubles with his rebellious barons, who not only abridged the royal prerogatives, but, for a time, assumed to themselves the sovereign power, when they obliged the monarch and his son Prince Edward by oath to make certain degrading stipulations, from which, however, at a convenient period, absolution was granted by the court of Rome, which profited less by the administration of the nobles than that of the king. The young Edward, however, already the nation's glory, alone displayed extraordinary firmness and integrity, declaring that, as he had taken the oath to observe the provisions of Oxford, although they were unjust in themselves, and injurious in their tendency, and were extorted from him by violence, he considered him-

self bound in duty to observe them, exemplifying that admirable maxim, that "it is no excuse for a breach of promise to say the observance of it would be attended with injury to ourselves, for that should have been considered before the promise was made."

To close the absurdities and calamities of this reign, a new crusade was undertaken to the Holy Land, productive of no real advantage to England, but merely affording an opportunity to the magnanimous Edward of displaying his military talents, and renewing the impression of British valour, not yet effaced since the days of Richard.

The occasional manifestations of resistance, even among the clergy themselves, were observed with anxiety at Rome, and a variety of expedients were invented that should amuse the people, and, at the same time, if possible, invigorate and increase the papal power. Gregory IX. published a long catalogue of decrees of this nature, pretending that they were those of his distinguished predecessors in the first ages of Christianity, nor could there be a greater proof of the darkness of the age, than that those decrees should be regarded as authentic, which were at variance with the history, the chronology, and language of the ages to which they purported to refer. Besides these gentle measures, the pontiff may be said to have augmented his regular troops, by the institution of two new religious orders, the Dominican and Franciscan.

During the disorders of this unhappy reign, three material advantages accrued to the people: the abolition of the trial by ordeal; the real origin of the British House of *Commons*—boroughs first being allowed to return representatives; and permission being granted to the inhabitants to dig coal. Circumstances like these have occasionally led the friends of popery to plead for its benefits in a political point of view,* forgetting that such advantages resulted in moments of *partial protestantism*, because, in periods of dissatisfaction with the *infallible* government, it was policy in a pope to grant a *little*, lest the people should take a *great deal*.

May a sincere love of truth accompany the inquiries of the youthful reader; may he be enabled to lay aside every prejudice forming his sentiments of religion from the Holy Scriptures; and may the Divine Spirit, the infallible author of them, condescend to enlighten his understanding, and interest his heart, that he may comprehend their meaning, and regard their demands!

H. S. A.

* In the Orthodox Journal for October, 1818, is a curious article, endeavouring to prove, that popery is more favourable than protestantism to civil liberty, evidently occasioned by the admirable lecture of the Rev. J. Ivimey, previously delivered at Bristol for the benefit of the Baptist Irish Society.

Obituary.

MR. JOHN THANG,
Needingworth, Hunts.

Mr. John Thang was among the early fruits of the ministerial labours of that venerable man of God, Mr. Coxe Feary, whose preaching was made so useful at Bluntisham, for about thirty-three years, but who is now laid aside from the work of the ministry.

From his youth he was sober and steady, but he had no right knowledge of the gospel till he was more than twenty years of age. At the request of a servant he went to

hear Mr. Feary; the preaching was blessed to his conversion; and he joined the church. Did all believers properly consider this part of Christian duty, the church of God would receive an accession of wisdom and strength, that might be useful in the promotion of true religion. The contrary practice goes to annihilate the order of Christian churches, and is prejudicial to the happiness of the individuals themselves; it is only, as we observe to do the will of God, that we can expect to enjoy a sense of his favour. "If any man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."

Mr. Thang had not a speculative mind; he meddled not with things too high for him. He read his Bible, not merely to increase his knowledge, or to furnish proof of a favourite opinion, but to behold the glory of the Lord, that he might be changed into the same image. He never gave his pastor any cause of grief by disorderly conduct, nor is it remembered, that he was ever so offended with any of his fellow members, as on their account to absent himself from the Lord's table. Being planted in the house of the Lord, he flourished in the courts of our God. While many who are strenuous advocates for the peculiar doctrines of the gospel, which, however, they very imperfectly understand, being totally unacquainted with their sanctifying influence, are only withering branches, he took root and brought forth the fruits of righteousness. There was nothing about him in the least assuming. He kept the even tenour of his way; quietly pressing towards the kingdom of heaven. He never imposed his opinion as decisive; but was swift to hear, and slow to speak. Through the instrumentality of his devotional family exercises, several of his servants were brought to know and to love God. Thus like David, he blessed his house, and like Abraham, he was made a blessing.

About six months before his death a disease of the liver attacked him, and his friends were apprehensive that his time would be very short. But the approach of death did not terrify him: he viewed it with a dignity and composure of mind, which religion only can inspire.

July 30, speaking of death, he said, "I should like to recover my health, and live a little longer, if the Lord please: if not, I submit to his will—he knows what is best." No material alteration took place till August 19, when his death seemed very near; still he was resigned, and had great confidence in the mercy of God.

He hoped he should not be left to murmur at the divine conduct towards him; which, however painful, he knew must be right. He lamented his proneness to depart from the Lord, prayed he might be comfortably supported through his affliction, and repeated, with much emphasis, the promise, "As thy day, so shall thy strength be." He had, he said, found it true hitherto, and hoped he should to the end. On the 22d, he experienced some darkness of mind, yet he was enabled to trust in the Lord, and found his word precious to his soul. When it was observed that his disorder was painful, he replied;

> "It is painful at present,
> But will cease before long."

Adding, "The Lord has been very good to me for many years; I hope he will not leave me at the last."

On the 23d, his mind was quite happy. To one who inquired how he was, he said, "The Lord has returned to me again." He addressed his friends very affectionately; spake of the comfort he enjoyed, and said, with great pleasure,

> "I would not change my blissful state,
> For all that earth calls good or great."

In the evening he spoke of death with great serenity, and gave particular direction respecting his burial, his funeral sermon, and the hymns for the occasion.

His mind was so happy, that dying seemed to him but as going home. He was sensible to the last,

and begged his wife and friends not to be alarmed, as they knew what they must expect. He continued till the morning of the 24th, when he gently breathed his soul into the bosom of his Redeemer.

B. S. G.

MR. JOHN CLARKE.

Mr. John Clarke, late of Monkwell Street, was born of respectable parents in London, 1766. As an apprentice, he conducted himself with great propriety. About eighteen, he was made acquainted with the power of divine truth, under the ministry of the Rev. Mr. Foster. After the expiration of his apprenticeship, it was proposed to him to embark in business on his own account: this he declined; assigning as a principal reason, the hindrance it might prove to him in those spiritual pursuits on which his affections were supremely placed.

A complaint in the head, with which he was visited in early life, prevented his continuance in his calling. This disease terminated in epilepsy; with frequent returns of which the remainder of his life was attended. But though he was often overtaken by these fits without any intimation of their approach, at home and abroad, in the night and in the day, he was providentially preserved from personal injury, and from loss.

His benevolence extended to the utmost limits of his means. Though not affluent, he contributed to three or four and twenty charitable institutions.* But that feature in his character which we shall chiefly notice is, the constant and uniform attention which he paid to the means of grace. The following statement presents the reader with the *weekly course* which, with but few deviations, he maintained for *many years*. Lord's-day morning, Blackfriars; afternoon, Bow-lane; evening, Spitalfields. Monday evening, Tabernacle. Tuesday morning, Broad-street; evening, Barbican. Wednesday morning, Blackfriars; evening, Tabernacle. Thursday morning, St. Peter's, Cornhill; evening, Keppel-street. Friday morning, Surrey Chapel; evening, St. Antholin's. Saturday evening, Tabernacle.

His principles were truly evangelical; and, while he revered the instrument through whom he received spiritual advantage, he was deeply sensible of the importance of supernatural influence to render the word efficacious. Thus he pursued "the even tenor of his way," till the first of December, 1819; on which day, the last of his detention in this mortal state, he rose in the morning with his usual health and cheerfulness. In his way to public worship, he visited and relieved a necessitous individual; and, on his return, he called on another who had received substantial support from his liberality. According to his ordinary practice, after he had dined, he retired; and, there is reason to conclude, that, while exercised in devotion, "he was not, for God took him." Not appearing at the usual time in the family, he was repeatedly called, and, no answer being obtained, his chamber door was forced open, when he was discovered prostrate on the ground, his Bible open at no great distance. Medical assistance was speedily obtained, but the spirit had forsaken its earthly abode.

"Be ye also ready."

G. P.

* See the Times, December 4, 1819.

REV. JABEZ BROWN.

November 28, 1819, after a few days illness, died the Rev. Jabez Brown, Stow-market, Suffolk, in the 84th year of his age. He was interred in the Baptist Burying-ground there, December 7. A Funeral Sermon was preached by the Rev. Wm. Hoddy of Bilderstone, to a numerous congregation, from 2 Tim. i. 12. The oration was delivered by the Rev. W. Ward, Independent minister in the same town. The whole service was solemn and impressive. Mr. Brown was twenty-eight years Pastor of the Baptist

Church at Yarmouth. The last twenty-two years of his valuable life, he was the useful and beloved pastor of the church of the same denomination in the town where he died. He was friendly and cheerful in his conversation, a man of peace, and of the most unassuming manners. At the same time that he was firm to his principles as a Dissenter, and as a particular Baptist, he cordially loved all Christians for Christ's sake. His ministerial talents were useful and respectable. He firmly and constantly maintained the scripture doctrine of distinguishing, free, and efficacious grace in the salvation of sinners, enforcing their practical tendency, and maintaining that the law of God is the rule of conduct. He was greatly respected by a large circle of friends of different denominations, and much endeared to the people of his charge by his pious and useful labours. "Mark the perfect man, and behold the upright, for the end of that man is peace."

RECENT DEATHS.

MRS. ANN MORRIS.

DIED, Jan. 19, 1820, aged 66, Mrs. Ann Morris, wife of Mr. J. Morris, Pastor of the Baptist Church at Borough Green, Kent, to whom she had been married 45 years. She was very patient and resigned, and Mr. Morris preached her Funeral Sermon from 2 Sam. xii. 23.

REV. JOHN SIBREE.

DIED, on the 13th of February, the Rev. John Sibree of Frome, thirty years the respected and useful Pastor of the Independent church in that town.

REV. THOMAS HAWEIS.

DIED, Feb. 11, at Bath, aged 88, the Rev. Thomas Haweis, M. D. and LL. B. the oldest Calvinistic clergyman in England. He was in the ministry more than 60 years. He held the Rectory of Aldwinckle 56 years. His last public Address was in the Spring of 1819, at the Monthly Missionary Prayer Meeting at Bath. Till within a few days of his decease, he devoted six or eight hours a day to reading and study.

SAMUEL ROWLES.

LATELY died at Colnbrook, the Rev. Samuel Rowles, formerly of Chard, an aged and respectable minister of the Baptist denomination.

Review.

The Lamentation of David over Saul and Jonathan: a Sermon occasioned by the much lamented Death of his late Majesty George the Third, and that of his Royal Highness Edward Duke of Kent, preached at Ebenezer Chapel, Margate, February 13, 1820. *By George Atkinson. Published at the request of the Church and Congregation.* Wesley, &c. Third Edition.

AFTER an appropriate introduction, the Author considers his late Majesty and the Duke of Kent as the assertors of religious liberty; the patrons of universal education; the benefactors of the needy; the advocates of the Holy Bible; and the friends of Evangelical Religion. We extract the following anecdotes.

"A Christian friend, who is in the habit of preaching the gospel, and who is also an eminent artist, had on the latter account become an object of the royal favour, and was admitted into his So-

vereign's presence. He relates, that being on one occasion in His Majesty's dressing room alone, he had the opportunity of particularly noticing the Monarch's Bible and Prayer Book, which lay upon the table: he observed that the Bible had the appearance of having been much read; and, on examining the Prayer Book, found those places in which the King was spoken of as 'Our Most Gracious Sovereign,' had been erased, and the words, 'thy unworthy servant,' substituted in their stead.—The second anecdote I would mention, is related by a pious domestic, formerly in the service of her late Royal Highness the Princess Amelia; and was communicated by her relative to a friend, who informed me she had become the object of the royal attention, and was elevated from a subordinate situation, to wait on the Princess during her protracted illness. Being thus circumstanced, it was frequently her privilege to be in the room with the late King and her royal Mistress, when no other individual was present. On such occasions she has heard his Majesty address his afflicted daughter in the most free and impressive manner, on subjects of infinite importance; and she repeatedly united in the extemporary prayers which the Sovereign presented; and which she describes as peculiarly excellent."

This is a very respectable Sermon, and deserves our recommendation.

Divine Dominion; a Funeral Sermon for the late King. By William Chapman, at Greenwich, pp. 40.

If there are any persons in the kingdom who entertain doubts respecting the loyalty of Protestant Dissenters of every class, we should say, "Come and see." Let them peruse the numerous sermons which have been delivered by their ministers upon the death of the late Monarch, and recollect that their numerous congregations have encouraged their publications, and then ask, whether such a simultaneous expression of their affectionate sentiments towards the Royal Family could arise from any other feeling than constitutional loyalty. Mr. Chapman has discoursed from Daniel ii. 26. "He removeth kings." Nor is he behind any of his brethren in expressions of his gratitude to God for the reign of the late king, nor in sentiments of veneration for his memory.

A Voice from Royal Sepulchres. A Sermon preached at Heston-green Chapel, Thames Ditton, Surrey. By the Rev. James Churchill, pp. 32. Cox.

This Sermon is dedicated, but whether with, or without permission, is not said, "To her Serene Highness the Princess Victoria Maria Louisa, widow of the late Duke of Kent, and Strathearn, and to his Royal Highness Prince Leopold." *Among many nations was there no king like him.*

Mr. Churchill has said many good things to justify the application of his text to the character of the late king.

The Double Bereavement. Two Sermons occasioned by the Death of his Royal Highness the Duke of Kent, and of his late most gracious Majesty George the Third: delivered, the first, January 30, at Hanover Chapel, Peckham, and at Salters' Hall, London; the second, Feb. 6, 1820, at Hanover Chapel, Peckham, and at Sion Chapel, London. By William Bengo Collyer, D.D. F.R.S. &c. 40 pages. Westley, &c.

From the long-continued friendship, which was so honourable to them both, between the late Duke of Kent and the author of these Sermons, and from the brilliant talents of the latter, and the attachment which, as a Protestant Dissenter, he feels for the House of Brunswick, we expected every thing that could interest the feelings and affect the heart. Nor have we been disappointed. The former of these discourses resembles the lamentation of David for Jonathan. The latter, and indeed all the Sermons preached upon the same melancholy occasion, remind us of the honour which all Judah and the inhabitants of Jerusalem did good king Hezekiah at his death.

A Sermon delivered at Dean-street, Southwark, the Day of the Interment of His late Majesty George III. By J. M. Cramp. Burton, pp. 36.

THE Preacher undertakes to "review the civil events of the reign," and the religious history of the same period. He then "delineates the character of the late Sovereign."

We consider this Sermon as very creditable to the talents of Mr. Cramp; and worthy of being perused among the best of those preached on the occasion of the death of George the Third.

Earthly Thrones at the Disposal of Divine Providence. A Sermon occasioned by the Death of his late Majesty George the Third, delivered at the Meeting-house in Wild-street, Lincoln's-inn-fields, Feb. 20, 1820. By John Edwards.

THIS is a very judicious Sermon. We were pleased with the appositeness of the motto in the title page. The text is Dan. xi. 21. "He changeth the times and the seasons: he removeth kings, and setteth up kings." The general sentiment is illustrated by a variety of interesting particulars. The character of our late Sovereign is well drawn up, under several heads, and there are some interesting anecdotes concerning him.

Death the inevitable lot of Man! A Sermon suggested by the Demise of his late venerable Majesty. By John Evans, LL. D. pp. 50.

THE leading sentiments of this Sermon are, that "human enjoyments;"—"human sorrows;"—and "human trials" come to a termination—and that "our knowledge," "our purity,"—and "our joy" shall be "extended, perfected, and perpetuated." There are many important and useful sentiments introduced by the preacher; we should have been better satisfied had there been more said of the person, perfections, and work of the "King of Zion," who said for the support of his servant John, *I am he that liveth and was dead, and behold I am alive for evermore: and have the keys of hell and of death.*

Dr. Evans has introduced some pleasing anecdotes of the late king; and has also told his readers that the "*new organ* at Worship-street meeting was only used the second time in this funeral service;" and that at three different times he had the honour to kiss his Majesty's hand!

British Seamen honouring a departed King; a Discourse preached on Board the Floating Chapel. By Charles Hyatt. Westley, pp. 32.

THE Preacher runs a parallel between good Hezekiah and the late excellent British Monarch. After enumerating many gratifying events which had taken place during the last reign favourable to religion, he adds, "Nor will British seamen, we hope, forget, that it was in the reign of George the Third this *ark* was floated; and although at a time when our venerable Monarch could take no interest in it, yet we conceive it arose out of plans and schemes which he had previously sanctioned; for when *universal education* began to take deep hold of the public mind, then concern for the spiritual interest of mankind was felt, and Britons encompassed a world in the arms of their Christian charity." We were about to designate this discourse a good Methodist Sermon.

"Perseverance," says the Preacher, "established the *Port of London Society;* she soon hurled a broadside at prejudice and indifference: they struck their colours, and we *floated this noble ark!*" Most heartily do we wish that British Sailors may never be employed in hurling broadsides of a worse description than those which are aimed at prejudice and indifference; and as these enemies have now struck their colours, that they may never be able to hoist them again.

The Retrospect; or, an attempt to sketch the prominent Features of the religious Character of his late revered Majesty George III. A Sermon preached at Eagle-street Meeting-house on Wednesday, Feb. 16, 1820, with Notes illustrative and explanatory. By Joseph Ivimey. 8vo. pp 108. Whittemore.

We have been highly gratified with this publication, on which the author has bestowed much labour. The text is from Acts xiii. 36, and 1 Chron. xxix. 28. He notices, 1. "The favour shewn to Protestant Dissenters. 2. The lenity that has been exercised toward the Roman Catholics. 3. The measures adopted for discountenancing vice and immorality. 4. The encouragement given to plans for the instruction of the poor. 5. The countenance afforded to authors who opposed deistical writers. 6. The influence of his Majesty's example among the branches of the Royal Family, and upon the Royal Household." Mr. Ivimey's ordinary discourses, we believe, are not slightly sprinkled, but thoroughly imbued with evangelical sentiment. We were going to complain loudly, however, of a deficiency in this respect, in this loyal sermon, in honour of the good old King; but we perceive that he has had the address to introduce his late Majesty himself, teaching the gospel most explicitly, with the deepest solemnity and tenderness, and in the most affecting circumstances, to his dying daughter the Princess Amelia.

We think his transition from David to Solomon—from the last reign to the present, peculiarly happy. The conclusion of the sermon is worth transcribing.

"The closing sentence in the text, which I have not yet noticed, was perhaps intended as another consideration to support the minds of the people of Israel under their loss. *And David died in a good old age, full of days, and riches, and honour: and* SOLOMON HIS SON REIGNED IN HIS STEAD. 'The same letter which announces the death of one Monarch, proclaims the accession of another; so closely allied are our afflictions and deliverances. Thus have the newspapers of the last fortnight communicated information both painful and pleasing. The Gazette commences with the declaration of the lamented demise of George III. *On Saturday afternoon, at thirty-five minutes past eight o'clock, our late most gracious sovereign King George the Third, whose strength had gradually declined for some weeks, expired, without the least apparent suffering, at his Castle at Windsor, in the eighty-second year of his age, and the sixtieth year of his reign.* And the same Gazette concludes with loyal protestations of allegiance to George IV. '*To whom we do acknowledge all faith and constant obedience with all hearty and humble affection; beseeching God, by whom all kings and queens do reign, to bless the Royal Prince George the Fourth, with long and happy years to reign over us.*'

"Thus has God in mercy given us another prince of the royal house of Brunswick;—a prince, who, like his royal father, was born and educated in our own country, and who, like him, glories in the name of Briton;—a prince, who has for several years past directed the measures of Government, and who has had the honour of putting an end to the miseries of a protracted and destructive war;—a prince, who understands and reveres the principles of the British constitution, and who has taken the earliest opportunity of uttering the most noble sentiments. In his declaration in council, on his accession to the throne, his Majesty says, '*The experience of the past will, I trust, satisfy all classes of my people, that it will ever be my most anxious endeavour to promote their prosperity and happiness, and to maintain unimpaired, the* RELIGION, LAWS, *and* LIBERTIES *of the Kingdom.*'

"The reign of our late Monarch has in one respect very much resembled that of David: it has been a period of tumult and of war. May the reign of our present King be like that of Solomon, distinguished as an era of peace and great prosperity! It is said, that at the coronation of David's son, all the people said, '*God save King Solomon.*' With similar feelings, I am persuaded, the people of England will say, '*God save King George.*'—'*Give the King thy judgments, O God!*' Methinks I hear the departed spirit of our late Monarch adopt the charge of David to Solomon, saying, '*And thou, my son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth the imagination of the thoughts; if thou seek him he will be found of thee; but if thou forsake him, he will cast thee off for ever.*' 1 Chron. xxix. 9.

"Oh that HE, by whom kings reign,

may bestow upon our Monarch, '*A spirit of wisdom and understanding; the spirit of counsel and might, the spirit of knowledge, and the fear of the Lord!*' Will you not say, AMEN? A loyal Israelite exclaimed, '*The Lord God of my lord the King say so too. As the Lord hath been with my lord the King; even so be he with Solomon*, and make his throne greater than *the throne* of my lord king David.' 1 Kings i. 36, 37. In concluding this discourse, I most earnestly and affectionately request, that you will unite with me in returning thanks to the Father of mercies, for having restored his Majesty from a severe and alarming affliction;—and in praying that his reign may be long, prosperous, and happy; that his authority and his royal example may be productive of the most beneficial effects, in working a great reformation among the higher and lower ranks of the community; that every princely virtue and grace may dwell in his heart and shine through his actions; that the divine benediction may rest upon him, and all the members of the royal house; and finally, that through the renovating influence of the Holy Spirit, and the merits of an all-sufficient Saviour, he may be exalted to a throne of eternal glory. May a long succession of heirs, descended from the illustrious house of Brunswick, continue to sit upon the throne of Great Britain, to maintain protestantism and liberty, to encourage virtue and religion, and thus to promote the kingdom of our blessed Redeemer from age to age, till time shall be no more. Amen."

To the sermon the author has appended a large mass of NOTES, some of which are curious and valuable.

Of those which relate to the *Catholic question*, we can only say there are some particulars which deserve the attention of our readers, whether they rank with the advocates or the opponents of the measure referred to, or belong to the class (which we apprehend is numerous) of those who are yet undecided.

The numerous *addresses* to the throne, presented by the London Dissenting ministers, from the accession of the House of Brunswick, will be read with great interest. To many enlightened Dissenters they will be new, and some high churchmen will be tempted to think they are forgeries, though the author can prove that he has faithfully transcribed them from the *London Gazettes*.

We should not forget to say, there are also some interesting *Anecdotes* which have not appeared in any other publication.

The late King's religious character was originally formed, under divine influence, by education. His mother appears to have been a pious and prudent princess, and she was very fond of him. In the old palace at Kew there are now many curious costly articles of furniture; and in passing through the rooms the attendant says, 'This is what the King's mother gave him.' You have not gone far before she repeats this tale with affectionate emotions, (having resided there forty years) 'This is what the King's mother gave him.' In the *address*, presented November 21, 1760, 'To Her Royal Highness the Princess Dowager of Wales,' Dr. Chandler says, "*Your Royal Highness well knew the importance of religious principles* and good morals, to secure a Prince's happiness, and the welfare of his people. And *how much are these Kingdoms indebted to your Royal Highness for forming the mind* of his present Majesty to the most worthy and generous sentiments and dispositions; preparing him, under the blessing of the Almighty, to govern with wisdom, integrity, and righteousness, this great people; and to be a pattern of every thing excellent and good, to all ranks and degrees of men." This must be regarded now as almost prophetic!

The same thing is very properly noticed in the *address* of the Quakers presented about the same time by Dr. Fothergill. We extract a few lines. "We sincerely rejoice at the happy succession of thy son, our Sovereign, to the throne of these Kingdoms. The noble proofs he has already given of great and illustrious qualities, sufficiently point out *how much we are indebted to a mother's early care in his education.*" P. 82, 88.

What is meant by 'religious principles' we have the satisfaction of knowing from the letter of Dr. Ayscough to Dr. Doddridge in 1744, when the late King could be but six years of age—at which time, of his own accord, he had begun to

learn 'the principles of the Christian Religion in plain and easy verse.'* Dr. Doddridge himself mentioned this to the late Mr. Ryland with that sort of high feeling which was not unworthy of so great and good a man.

The Goodness of God to his late Majesty George III. A Sermon by J. Jarrom, of Wisbeach. pp. 36.

THE text is Psalm xci. 16. *With long life will I satisfy him, and show him my salvation.*

In an advertisement the author says, "The sermon is not intended as a panegyric upon his late Majesty, nor as a minute description of his character and government; but to exhibit to notice some of his excellencies, and some of the advantages which have attended his reign, and to hint at some of the uses which these should subserve; and thus to cherish principles of loyalty and patriotism, to excite respect to his memory, and gratitude to that Being by whom kings reign and princes decree justice."

We are of opinion that the manner in which the author has delivered his sentiments is well adapted to promote all these important ends amongst those who either heard, or may read this plain good sermon.

Britain's Divine Monitor. A Sermon by the Rev. T. Morell, St. Neots. pp. 36.

THIS sermon, which is very neat and impressive, is founded upon Job xxxiv. 14. *For God speaketh once, yea twice, but man perceiveth it not.* The attention is directed "to the dignity and authority of the monitor"—"to the solemn import of the address"—and "to the moral effect produced by his oft repeated admonitions."

The affection and loyalty which pervade this discourse, do credit to the heart of the minister, and we doubt not were well received by his hearers. These have ever been characteristic features of the Protestant Dissenters since the house of Brunswick ascended the British throne, and will continue to distinguish them while the same principles of government are observed which seated them upon it.

Three sacred elegies follow the sermon, which breathe the same sentiments.

Patriotic Regrets for the Loss of a good King. A Sermon occasioned by the Death of his late Majesty, &c. Preached in Trevor Chapel, Brompton, by John Morison. Whittemore.

A very suitable sermon for the occasion. The text is well selected —*And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David; and all Judah and the inhabitants of Jerusalem did him honour at his death.* 2 Chron. xxxii. 33. No king ever received greater honour at his death than our late revered Sovereign, nor better deserved it.

National Sympathy. A Funeral Address occasioned by the lamented Death of His Most Excellent Majesty King George III. Delivered February 16, 1820, *at the Chapel in Keppel-street, Bedford Square, by George Pritchard.* Whittemore, pp. 30.

THE scripture which serves as a motto for this Address is 2 Chron. xxxii. 33. *And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David; and all Judah and the inhabitants of Jerusalem did him honour at his death.* The topics which the author has discussed are the "personal endowments," the "public character," and the "private virtues" of the late Monarch.

The manner in which these are illustrated, is very creditable to the head and the heart of the author. The style is suited to the affecting yet animating subject, which deplores the loss, while it dwells upon the virtues of the royal defunct, and enumerates the benefits derived from his government.

* Sold by Mr. Collins at the depository of the Religious Tract Society, No. 14, Newgate-street. Price One Penny.

The following quotation will afford a specimen of Mr. Pritchard's talents, while it exhibits the veneration he feels for what he justly denominates "our incomparable constitution; whose wisdom of design, harmony of movement, and importance of result, remain rather to be imitated than excelled."

"By the happiest combination, the Monarch of the British Empire unites the advantages of hereditary succession, and limited prerogative, nor is it easy to calculate what proportion their mutual influence may contribute to the safety and tranquillity of the nation: for, by the former, we escape the violent struggles of ambition, and the unprincipled contrivances of party; and, by the latter, we are preserved from the encroachments of intolerance, and the miseries of oppression. This admirable adjustment is productive of a reciprocity of interests between the Monarch and the subject, which may adequately explain the solicitude felt at this moment in parting with a Sovereign, on whose dignified character recollection must be permitted to linger with the tenderest emotions, and on whose memorable reign, when occupying the page of history, succeeding generations will delight to dwell."

We feel persuaded that the respectable congregation over which the author presides, must be gratified that they are provided with such a successor to their former highly esteemed minister, who is now, though living, totally unconscious of all those passing events, which raise our joys, or excite our sorrows.

A Sermon occasioned by the Demise of our late venerable Sovereign King George the Third, and the Accession of his Majesty George the Fourth, preached at Carter-lane, Southwark, Feb. 16, 1820. *With supplementary Papers, &c. By John Rippon, D. D. F. A. A. S.* Second Edition, pp. 40. Longman.

THIS sermon, like the other publications of our excellent and revered friend, presents a lively view of his warm and affectionate spirit. Not only is the sermon excellent in itself, but its value is increased by the supplementary papers on persecution — popery — the British and Foreign Bible Society — the Toleration Act — and the Abolition of the Slave Trade. We suppose it is on account of the doctor's zealous co-operation with those great men of our own country, by whose means the abolition of the last mentioned infamous trade has been affected, that our Transatlantic brethren have made him an honorary member of their Abolition Society, which honour is denoted by F. A. A. S.

The Death of Ministers improved. A Sermon preached at Weymouth, Nov. 6, 1819, *on the lamented Death of the Rev. Thomas Flint, Pastor of the Baptist Church in that Town. Including a brief Memoir of his Life and Character. By Samuel Saunders.* Whittemore, London.

FRIENDSHIP has been poetically described as the 'sweetener of life, and the solder of society;' and this description applies most admirably to christian friendship. It is indeed a sweet in the bitter cup of affliction, and a cement which death itself cannot dissolve. The proofs of ardent friendship which evangelical ministers give their hearers, are sufficient reasons why they should "remember those, who have had the rule over them, &c." and the general excellence of their conduct renders them worthy examples for their surviving flocks to imitate: "Whose faith follow; considering the end of their conversation."

From the text alluded to, Mr. Saunders has very judiciously and affectionately improved the death of his intimate friend and brother, the late estimable pastor of the church at Weymouth. Our limits will not admit of extracts, and the well known talents of the author render it unnecessary. There is a flow of soul, and an evangelical fervour pervading this discourse, expressed in a neat and perspicuous style, which are worthy of being copied by ministers who wish the spiritual prosperity of their flocks. The memoir of Mr. Flint subjoined presents the picture of a faithful servant of Christ, who we doubt not has entered into the joy of his Lord.

Intelligence, &c.

Glorious Revolution in Spain.

We congratulate our readers, that a revolution, almost bloodless, in favour of civil liberty, has been effected in Spain. Henceforth the King consents to abandon the notion of a divine right to his throne, and to receive it from the people, who agree to be his subjects upon his observance of the constitutional laws.

Already there has been a call upon the king to abolish the Inquisition, which he immediately complied with in spite of the influence of the bigoted clergy of the Spanish church. As yet, the constitution guarantees the *political* liberty only of the press; but as it enjoins that "from the year 1813, all those who claim the rights of citizenship must *know how to read and write,*" we are persuaded the *religious* liberty of the press will soon follow. An educated nation will, and must, have *religious liberty.* We hail this event as the precursor of the fall of the church of Rome in Spain. May its power and influence be universally destroyed.

Stepney Academical Institution.

The Annual Meeting of this Society was held on Tuesday evening, January 11, 1820, at the King's Head in the Poultry. The Report was read, approved, and ordered to be printed. Grateful acknowledgments were voted to the Treasurer, Joseph Gutteridge, Esq. for his able, zealous, and long-continued services; to the Committee for their application to the business of the Institution during the past year; to the tutors for their diligent attention to the improvement of the students placed under their care; and to John Broadley Wilson, John James Smith, and Samuel Jackson, Esqrs. and Mr. Rusher, and several other friends, who had presented donations of books, or money, in the course of the last year. The Institution having been deprived of its secretary, by the lamented death of the late Rev. Thomas Thomas, of Peckham, who, during a period of sixteen years, served it with disinterested fidelity, the Rev. Thomas Griffin of Prescot-street was requested to take that office for the ensuing year. The Report stated, that nineteen persons were receiving assistance from the friends of the Society during the whole or a part of the last year: that Mr. Samuel Green, and Mr. Edmund Clark, who had been educated at Stepney, were usefully employed in the ministry of the gospel; the former at Falmouth, and the latter at Truro in Cornwall. Mr. John Reynolds, who had spent four years in the academy, has been, since the last anniversary, ordained at Isleham in Cambridgeshire with a pleasing prospect of comfort and success.

The meeting was highly interesting, and from the assurances given by the ministers present, some of whom were educated by this Society, and by other respectable gentlemen, it is expected that its funds and literary accommodations will be soon considerably increased; and, when it is considered that the annual expenditure far exceeds the permanent income, it will not appear surprising that such a spirit was excited. To every holy and benevolent mind it must afford pleasure to know, that other similar institutions are enjoying the zealous exertions of their friends. And, if those who are sincerely attached to that at Stepney have not, especially in London where it was so natural to expect it, hitherto employed the exertions which are now and always have been very much needed, it is hoped they will no longer delay the execution of the benevolent purposes which they have formed, and, in not a few instances, publicly expressed. Subscriptions and Donations are received by the Treasurer, Joseph Gutteridge, Esq. Denmark-hill; Mr. Burls, 56, Lothbury; and Mr. B. Lepard, Punderson-place, Bethnal-green, Collector.

Baptist Itinerant and British MISSIONARY SOCIETY.

In December, 1818, a few friends of the Redeemer met to consider the best means of introducing the Gospel into the Town *of Old Brentford* (8 miles from

London). It was agreed to open a room immediately for preaching, and a Sunday School. In the month of May following a Baptist Church was formed, on which occasion Messrs. *Chin*, *Shenston*, and *Edwards* were principally engaged. It was soon found necessary to enlarge the place of worship, which will now accommodate about 300 persons; and on January 31, *Mr. David Jones*, late of Hereford, was publicly recognised as the Pastor of the church, when Messrs. *Iviney*, *Upton*, *Chin*, and other ministers, were present, and engaged in different services.

At *Hanwell* also, a similar attempt has been made (by the Committee of an Auxiliary Society which was lately formed at *Hammersmith*), where the Sunday School prospers, and preaching is well attended.

In this district, including *Greenford*, *Westend*, *Ryslip*, *Southall*, &c. &c. it appeared highly important to the Committee of the Parent Society to engage Mr. Thatcher of *Greenford* as their Missionary, to labour under their direction among six adjacent villages which were almost destitute of an evangelical ministry. This is the *Fourth* Missionary who is supported by this Institution, besides upwards of *forty* ministers in different parts of the country, who receive partial assistance from its funds. It is earnestly hoped, that the friends of this cause will feel the necessity of communicating increased support, corresponding with its growing extension.

N. B. It would greatly assist those friends who are engaged to provide supplies for the destitute villages in the vicinity of London, if ministers from the country, who are disposed to assist in this work, would enter their names and addresses in a book kept for that purpose, at Mr. Whittemore's, No. 62, Paternoster-row.

The following contributions have been received:—

	£	s.	d.
J. H. and Son.	5	0	0
F. F.	5	0	0
Moiety of a collection at the Rev. Mr. Ovington's, Clapham	8	0	0
Anonymous at do.	2	0	0
Part of a collection for missionary purposes at Forton, per Rev. Mr. Tilly	2	10	0
Auxiliary Society at Walworth	20	0	0
Mr. Allen of Frome, subscription per Rev. Mr. Murch.	1	1	0
Miss Fry of Tunbridge-wells, per T. Thompson, for three years	3	3	0

The Committee also gratefully acknowledge having received parcels of Books, Magazines, and Tracts for the use of their Itinerants, and for distribution in the country, from

Mrs. Wilkinson, Clapham Common;
Mr. Crowther, Thornhaugh-street, Bedford-square;
Mr. Watts, Tottenham-court-road; and
Mr. Humphry, Hyde-street, Bloomsbury.

The Committee beg leave also to state that donations of Bibles, Magazines, Tracts, or small volumes of evangelical sentiments will be peculiarly acceptable at the present time. In many of the Sunday Schools established by their Missionaries, they have small circulating libraries, which promise to be of great utility if well supplied.

At a period when not only *Infidels, but Socinians*, are industriously propagating their sentiments by circulating Tracts, it is much to be wished that all true Christians would to the utmost of their ability provide and circulate suitable remedies. All communications may be addressed to the Secretary, either at 62, Paternoster-row, or at 21, Thornhaugh-street.

JOHN EDWARDS, *Secretary*.

NEW PLACES OF WORSHIP.

HIGHBRIDGE.

APRIL 14, 1819, a small Baptist place of worship was opened at Highbridge, eight miles from Bridgewater.

Mr. Viney of Bridgewater began the morning service with reading the scriptures and prayer. Dr. Ryland preached an impressive sermon from Ps. li. 13, and closed the service. Afternoon, Mr. Chandler of Wedmore read and prayed; Mr. Viney preached from Acts v. 20, and prayed. Evening, Mr. Trewella of Watchett prayed; Mr. O. Smith preached from Luke xix. 10; and Dr. Ryland concluded the interesting services of the day with prayer.

This infant cause is so far advanced, principally by the divine blessing on the exertions and labours of Mr. J. Williams (who was some time a student at Bristol) who resides in that neighbourhood. He at first, with some friends of the gospel, took a room for the purpose of preaching. This room, though tolerably large, was too small for the numbers who wished to hear; and many were obliged to go away, being unable to gain admittance. They, therefore, by the ad-

vice of some friends of the gospel, bought a piece of freehold land, and built a plain house twenty-six feet by thirty, which cost £230. There is a large burying-ground, and the whole is put into the hands of trustees. They have collected £100 among themselves and in the neighbourhood. For the rest they must he under the necessity of applying to the religious public. The remaining debt is heavy on Mr. Williams, who, in addition to preaching gratis, advanced the money to complete the building, which he wants in his business. If any individual should be disposed to assist in liquidating the debt, without a personal application, and would be kind enough to send his donation to Dr. Ryland, Bristol, or Mr. Viney, Bridgewater, it will be most thankfully received. Highbridge is situated in the centre of a great number of villages; and in every place in that neighbourhood where the gospel has hitherto been introduced, large and attentive congregations have been collected.

Such a situation, therefore, demands the attention and support of the friends of Christ: and we trust an appeal to such on its behalf will not be in vain.

TEIGNMOUTH.

Nov. 16, 1819, a commodious room, neatly fitted up, was opened for the use of the Baptist denomination, in the populous town of Teignmouth. Afternoon, the service was commenced by Mr. Glanville of Sheldon. Mr. Sprague of Bovey Tracey preached (Eph. vi. 24). Mr. Hawthorn (Wesleyan) concluded with prayer. Evening, Mr. Sprague prayed. Mr. Gabriel, Brixham, preached (Mark xvi. 15). Mr. Glanville gave a short address, and prayed. The interesting services of the day were concluded with singing "All hail the power, &c." A considerable congregation is already collected. A minister is likely to reside with them; and hopes are entertained that much good will be done in this fashionable watering-place.

ORDINATIONS.

OLD BRENTFORD.

January 31, 1820, Mr. D. Jones, late of Hereford, was set apart to the pastoral office over the Baptist church at Old Brentford.

Mr. Williams commenced with reading and prayer. Mr. Ivimey delivered the introductory discourse, asked the usual questions, and prayed the ordination prayer. Mr. Upton addressed the minister from 2 Tim. ii. 15, and Mr. Chin the church from 1 Thes. v. 12, 13, and concluded with prayer. The congregation was numerous; the services were highly impressive; and many found in them a season of refreshing from the presence of the Lord.

In December, 1818, a few of the Redeemer's friends who resided in Brentford, and who had long deplored the moral state of Old Brentford, a town containing several thousand immortal souls perishing for lack of knowledge, having met together for the purpose of considering the propriety of introducing the gospel there, it was unanimously agreed, that something ought and might be done. A place was in consequence procured, and opened for public worship January 31, 1819. This attempt appeared to obtain the approbation of heaven, as a considerable congregation was soon collected, most of whom had never attended a preached gospel before, and many of whom have declared that they have felt its power. When this favourable prospect presented itfelf, it was recommended that eight persons desirous of being baptized should follow their Lord in that ordinance, and in conjunction with two other baptized friends be formed into a church, which was done June 7, 1819, since which several have been added by baptism, and by dismission from other churches. The increase of the congregation, in conjunction with a Sunday-school of one hundred and fifty children, rendered an enlargement of the place of worship absolutely necessary, which being accomplished, it was re-opened September 6, 1819. This young cause wears a very pleasing aspect, the congregation being numerous, respectable, and attentive, and the church being favoured with much of the presence of God, and continual additions to its members.

COLNE, LANCASHIRE.

Dec. 2, 1819, Mr. Peter Scott, formerly of Dunheld, North Britain, but late of Bradford Academy, was ordained pastor of the Baptist church, Colne, formerly under the care of the late Mr. Stutterd.

At half-past 10, A. M. the service commenced with reading the scriptures and prayer, by Mr. Gaunt of Lutton. Mr. Jackson of Accrington delivered the

introductory discourse, and requested that the steps of Providence how the present union was brought forward might be narrated. A pleasing account of the goodness of God in sending Mr. S—— amongst them was given by one of the deacons.—Mr. Scott being requested to state his reasons for taking upon him the important office of pastor, and his views of divine truth, he gave a confession of his faith, after which Dr. Steadman of Bradford prayed the ordination prayer, accompanied with laying on of hands, and gave the charge from 2 Tim. iv. 5, "Do the work of an Evangelist." Mr. Calvert (Independent minister of Colne) concluded with prayer.

In the afternoon, after prayer offered by Mr. Smith of Barnoldswick, Mr. Hargraves of Ogden, preached to the people from Eph. v. 2, "Walk in love;" and Mr. Nall (Methodist new connection) closed in prayer.

In the evening Mr. Wilkinson of Earby prayed. Mr. Gray of Blackburn preached from Heb. ii. 3. "How shall we escape, &c." Mr. Colcroft (now of Bolton) concluded the interesting service by prayer.—Mr. Colcroft also gave out the hymns.

The church at Colne has long been in a declining state, but through the divine blessing on the labours of Mr. Scott a considerable revival has taken place. The Meeting-house has lately had erected in it a commodious gallery at a considerable expense, in which the friends of this interest have exerted themselves nobly: yet a sum remains unliquidated, for which an appeal will be made to the friends of Christ.

IPSWICH.

On Tuesday, Dec. 28, 1819, Mr. Hartnall was ordained over the second Baptist church at Ipswich. The Rev. Mr. Ray of Sudbury, began the service with reading and prayer. The Rev. A. K. Cowell explained the nature of a gospel church, asked the usual questions, received the confession of faith, and offered the ordination prayer. The Rev. J. Kinghorn of Norwich, delivered the charge from 2 Tim. iv. 2, "Preach the word." The Rev. J. Ivimey addressed the church from Romans xv. 29, 31. Mr. Atkinson, (the Independent minister at Ipswich,) concluded with prayer. In the Evening Mr. Ivimey prayed, and Mr. Kinghorn preached from John vi. 4. Mr. Reynolds concluded with prayer. The addresses to the church and minister were well calculated to excite every Christian feeling. Indeed all the services of the day were particularly solemn and interesting.

CORRESPONDENCE.

In reply to J. L. the Poetry, Vol. XI. p. 488, signed B. H. D. was sent to us by him as the composition of another person; but in printing, the signature of the Envelope was by mistake affixed to the Poetry.

Poetry.

ELEGY

ON A BELOVED INFANT,

WHO DIED FEB. 26, 1820.

Fare thee well, thou lovely stranger,
(Guardian angels, take your charge,)
Freed at once from pain and danger,
Happy spirit set at large.

Life's most bitter cup just tasting,
Short thy passage to the tomb;
O'er the barrier swiftly hasting
To thine everlasting home.

Death his victim still pursuing,
Ever to his purpose true,
Soon her placid cheek bedewing,
Robb'd it of its rosy hue.

Seal'd those eyes, so lately beaming
Innocence, and joy so mild:
Every look, so full of meaning,
Seem'd to endear the lovely child.

In the silent tomb we leave her
Till the resurrection morn,
When her Saviour will receive her,
And restore her lovely form.

Then, dear Lord, we hope to meet her
In thy happy courts above,
There with heavenly joy to greet her,
And resound redeeming love.

Clerkenwell. J. T.

Irish Chronicle.

At a time when the public mind is filled with alarm on account of the cruel conduct of those infatuated Irishmen called Ribbonmen, it will afford our readers satisfaction to know, that the labours of the Readers employed by the Baptist Irish Society are effectual in promoting loyalty, and subordination to the constituted authorities. A paragraph in Mr. William Moore's Letter for this month, printed in Italics, will confirm this statement; and it may be fairly presumed, as the Journeys of the seven Irish Readers are principally through the disturbed Districts, that many other instances of a similar kind have been produced by the silent but powerful energy of the sacred scriptures. The Committee request the attention also of the friends of Ireland to the Letter from their much respected correspondent, the Rev. Sir John Read, of the County of Clare, who, they hear, from the public papers, has been actively engaged in suppressing the disaffected Ribbonmen in that County. The establishment of so many new Schools in Clare, at a time when the funds of the Society are exhausted, has been resorted to on account of the neglected state of that part of Ireland, in respect to the means of moral and religious instruction. The offer of Sir John Read to superintend these Schools, was considered by the Committee of so much importance, that they resolved once more to act upon the advice of the late excellent Mr. Fuller, "Be more careful to do the work than to get money." They indulge the hope, that the declaration of that venerable man will still be found good, "*If the work be done, and modestly and faithfully reported,* the money will come."

Extract of a Letter from the Rev. Sir John Read to the Secretary, dated

Moynoe Town, Scariff, Ireland, February 24, 1820.

My dear Sir,

I would have written to you in reply to yours of the 4th Instant, had I not been anxious to be able to give you some information on the subject of the schools which I have established in this county, (Clare.) Since my return from London, I have founded *nine* new schools in those parts where I deemed them most wanted. I have also appointed another mistress to teach a Female School at Longrany. I have also ordered Mr. G. the teacher of the Scariff School, to teach Irish, and to read the Irish Testament. This makes the number of *Sunday Irish* readers *three,* of *Boys'* Schools *eleven,* and of *Female* Schools *two.* The new schools are to commence on the 28th Inst. Mr. V. the superintendent, will commence also on that day, and I sincerely hope and trust in a short time to be able to forward you the most gratifying accounts of the state of all the schools.

With respect to that part of your letter, stating the pain you feel at my relation of the miserable condition of "Moynoe Parish" for want of any place of worship, I assure you the fact is *so;* and I certainly feel very great concern so populous a district is left in so miserable a state as it has ever been; for *there never was, nor ever has been, any place of worship of any sect in it!* How long it will remain in its present state is to me unknown. There are four Protestant families in it, of whom my family is the most distinguished. I hope, hereafter, something in the way of more churches in this county will be done. It must be obvious to any person going through the neighbourhood, how much they are wanted, for you can travel miles without meeting a place of divine worship for *Protestants;* for instance, *Kilnoc, Feacle, Moynoe, Clonrush,* all in the immediate vicinage, and in the Diocese of Killaloe.

Moynoe, indeed, is the worst off, for no religious persuasion have a place of worship in it. Why all sects have passed by Moynoe is to me most strange; for I believe (and I sincerely hope it is the case,) that no other parish is so circumstanced in Ireland.

I shall, in my next, give you a full detail of all particulars relating to the schools, and to the education of the *poor* in this county.

I remain, my dear Sir,
Yours most sincerely,
JOHN READ.

Letter from Mr. Wm. Moore to Mr. West, dated

Ballinacarrow, Feb. 17, 1820.

DEAR SIR,

AFTER my last, I had to delay a few days longer than I expected in that part of the country I dated my Journal from; and as I am continually going from place to place, I have the greater opportunity of seeing and hearing what is passing in the disturbed period we now live in. Disturbed indeed, when compared to the time passed of my life. The scriptures then gave no uneasiness to the inhabitants at large of the kingdom, many of whom had never seen or heard of them. Whilst they were in this state, there was submission, good neighbourhood, and both love and friendship between all classes in this state of darkness. But when the Lord's appointed time came that the glorious light of the gospel should break forth, then, and not till then, the enemies of that gospel were roused, and the prediction was fulfilled: a house divided; and, in many instances, the whole family of the house against one! I need make no observations, for you know already the contents of the Pope's Circular to the Popish bishops, and their orders to the priests. But I remark, that it was the priests put up the bishops, and the bishops the Pope; for bad as he is, if he were let alone, he would let the scriptures have free course, as he is so far off from the scene of action. The priests are the sole cause, no doubt by the Lord's permission, to accomplish his purposes. But my reason for making these remarks is this, Seeing all the powers of darkness are raging and railing against the gospel, it is incomprehensible how one individual dare hear the Testament read; when we consider how the priests have prejudiced persons against the corrupt English translation, as they term it; and that, latterly, a Society having proposed to have 20,000 of the Douay Testament, without note or comment, this is also opposed by the Popish bishops! While in this state is it not marvellous that there should be one found, under their absolute tyranny, that will read or hear? But by the following you will find to the contrary. In my last I let you know my attendance and reception on the mountain; and, when parting, I had to promise to spend another night with them before I could leave the country. The evening I promised, the storm prevented me from going; but did not them from meeting. A great number assembled, and were very sorry for the disappointment: however, I went two nights after, and a great number attended. Some, to whom it was the first time of seeing a Bible, heard humbly and discreetly: but I was put to a sore trial by one man, as at first they must be treated very tenderly. This man seriously told me, that neither he, nor any in that country, had ever heard of salvation in the manner in which I explained it; but whatever the priest had bid them do, that they did; and if he was leading them astray, could it be possible God would condemn them, who had not given them the opportunity of knowing the difference? I could quickly have given him an answer, but as I remarked, poor ignorant souls must be fed with milk. I told him, for the time past of his life he might plead as he did, but that night the knowledge of salvation had come to that house, and to the day of his death now he would never be able to make that apology. I added, that as to what I had said, it was not my word;—I was only reading the way, the plan, and manner whereby the Lord had purposed to save guilty sinners through the merits of his *own Son;* and when I had their minds prepared, I then read, and shewed them, that if the blind lead the blind, both will fall into the ditch. They were so well satisfied, that they besought me to come often. We parted in as great a degree of friendship and love as possible: all this in priest F.'s parish, who is the most determined enemy to the gospel under heaven. Five miles from that place, I found another station. In conversation, a lad called me aside, and told me, there was a man who wished to have some private conversation with me: we met in a private house, where there were only a few persons. This is grievous to relate, as it shews the bondage in which they are held. He told me he had a longing desire to have some conversation, but if it should be known to the priest, he would raise persecution against him, and

there were many in similar circumstances. I read and conversed to a late hour, and the consequence was, he said he never would desire to come *privately* in future; and was certain, if many were only to spend one hour in my company, that no persecution would prevent them.

From that place I took another course, and between Co—y and Coo—y, as it was getting late, I met a company of men, one of whom came up suddenly to me, and in the most loving manner, thanked God for having ever been acquainted with me. It was, he said, a year and a half since I saw him, and then only for part of a day. I did not at first recollect I had ever seen him; but when he mentioned my giving him an Irish Testament, and instructing him to read it, (which was easily done,) immediately I remembered him. I said, "I hoped he had made good use of it." "*Yes!* (said he,) *it is a blessing I cannot be thankful enough for. It has been the cause of preventing me, and many others, (some of whom are present,) from being connected with the assemblies that are now entering into diabolical oaths and plans, and that in our neighbourhood. I always look to the Testament for direction, and read it to others, who are thankful to hear it.*" *One man of the company stept forward, and said, it was the greatest blessing that had ever come into their neighbourhood; and that it was very ill done of me that I did not call upon them. At the time I gave him the Testament, I saw he was on the inquiry, as he made many interesting remarks. I mentioned him in my Journal at the time, but recollected no more of him until meeting him that evening.* By which we see, notwithstanding all opposition, how the Testament is gaining ground.

Next day, I had occasion to go to S—. Calling at an old acquaintance's, formerly a papist, and who, I thought, two years ago, would live and die so, I recommended him to read the scriptures, which he promised to do. When I went in, he took me aside privately, and, to my surprise told me, that from the day I counselled him to read the scriptures to that day, he had never gone to mass; no, nor ever would. "On Sunday (said he) I read the Bible, and at every leisure hour." I told him that it was more than I expected to hear. "Well, (said he,) the next time you come to town, we will have a private conversation, and as I have only one brother, and dare not open my mind to him, I beseech you to use your endeavours with him. There are three more instances that at present I must omit; and I hope very many others that time will bring to light. I hope it will be seen, by the effects produced in promoting loyalty and good order in this distressed state of society, that the scriptures will save both men and money. Wishing you every blessing, be assured I am,

Yours affectionately,

WM. MOORE.

From an Irish Reader.

REV. SIR,

As I thirst very much after knowledge, that I may with the more ability enter into my labours of teaching and instructing the ignorant, I am much engaged in study, and thereby have had little time to travel, for reading the scriptures, for some time past. I thank God for all his mercies to me. I am enabled to preach three times in the week, and have a congregation of from eighty to a hundred persons. I hope the time I apply for gaining improvement may prove a blessing to me, and to many of my poor unenlightened countrymen that I shall have to do with. Therefore I hope the Society will not impute lukewarmness to me, or carelessness in doing good; for believe me, Sir, I could have no delight in any thing in the world if I were not employed in doing good to my fellow-creatures. I am therefore determined, by the blessing of Almighty God, to spend and to be spent in the service of my Redeemer. But the more knowledge I have, the more good I shall be able to do, under the Divine blessing.

Rev. Sir,

I am yours respectfully,

R. P.

B——, Feb. 17, 1820.

From an Inspector of Schools.

February, 14, 1820.

SIR,

I AM sorry to have to acquaint you, that my last excursion to Irris was very unfavourable to me. I went a great distance southward, farther than usual, between Newport and Westport, to gain a more extensive knowledge of the country, and the disposition of the people, when I was taken out of my lodgings in Newport, for no other reason but because I was a stranger, and there was no person to identify me. I was put into a guard-house,

and kept there forty-eight hours, without sleep or nourishment but what I procured at my own expense. I was sent from thence to Castlebar, a distance of ten miles, guarded by three constables, along with two more, charged with breaking the laws. I was the more reconciled, when I considered what the Saviour of all believers suffered: for "he was numbered with the transgressors." I thought it was tolerable to the apostles, who suffered imprisonment in chains.

I assure you this is the first time I was ever put into the hands of a constable, or an order of any kind obtained against me. If I had not been identified by the turnkey's wife, and an apothecary who lived in town, I might have remained some days in gaol before Mr. Wilson could have been apprised of my confinement. He had been in town about two hours before I arrived. The printer's clerk went to Westport the following morning, and told Mr. Wilson what had happened, when he wrote to the printer to advance me some money, if I were distressed for it, and to remain in Castlebar until his return from Westpool. The magistrate that liberated me said, he would not have suffered me five minutes in gaol if he had known my character; he said he would do any thing in his power to serve Mr. Wilson. I sat up without coal or candle the night I was in gaol. Mr. Wilson preached a most excellent sermon in Castlebar the 1st of February. I was highly delighted when I saw the audience so charmed with him. I heard him getting pressing invitations from the most respectable characters in Castlebar. He has gained the good will of every description but the priests. There is a general opposition against the Schools. B. H.

Mr. Keen, who has been preaching at Newry for nearly two years past, is now assisting, for a short time, the Rev. Mr. Richards, of Cork.

Mr. Dunlop, of Athlone, states, that the attendance on his preaching continues to be very encouraging—that the inhabitants of that garrison town had been frequently so much alarmed during the winter as to be afraid to go to bed, fearing that an attempt would be made to take the armoury and ammunition.

Mr. Davis, of Thurles, has been robbed of his watch and about fifteen shillings in money, while employed in itinerant preaching.

Mr. Thomas, of Kilfinnin, is well employed in preaching, and informs us that a large Day-school has been lately established. He is at present inspecting the Schools, and preaching in the county of Clare.

Mr. M'Carthy is considerably recovered, and hopes are entertained that he will soon be able to resume his useful labours.

Mr. Wilson states, that though he labours in one of the most disturbed districts, he entertains no fears for his personal safety.

MORAVIAN MISSIONS.

We are sorry that we could not find room in another part of this Number for the account of the return of the Moravian Missionaries. Rather than appear to neglect this interesting people, we have made use of part of the Irish Chronicle.

The Christian public will hear with pleasure, that information has been received from the Witte Rivier, that the fugitive congregation, consisting of three Male and one Female Missionary, and one hundred and fifty-five Hottentots, have been enabled to resume their station on that river; but in consequence of the wanton devastation of the Caffre savages, they were more than ever in need of assistance, not having a building of any sort to dwell in. The London Association in aid of these Missions most earnestly solicit contributions, either to the general objects of the Missions, (the funds of which have been further reduced by the calamitous effects of the late hurricane in the West Indies,) or to the separate Fund for the "Witte Rivier Settlement."

Subscriptions will be received by the Treasurer, J. G. Locket, Esq. 1, Upper Conway-street, Fitzroy-square; by the Secretaries, the Rev. John Bull, 16, Southampton-place, Euston-square; and the Rev. John Clayton, Junior, Hackney; by Mr. H. C. Christian, 10, Strand, (of whom the Publication may be had;) and by Messrs. Hatchard and Son, 190, Piccadilly.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

MISSIONARY MEETING AT SAFFRON WALDEN, ESSEX.

On Thursday, February 24, 1820, a meeting, on behalf of the Baptist Mission, was held at the above place. As far as the weather was concerned, the day was *most remarkably unfavourable;* but as it respects the devotional exercises of it, the pleasure will not soon be forgotten. So evident it is, that there may be sunshine in the soul, even while the clouds are dissolving themselves in tears, and a heavy lowering atmosphere is spreading over nature a gloom.

The morning service was commenced in prayer, by Mr. Pilkington, of Rayleigh. Mr. Ward then delivered a most interesting address, from Mark xvi. 15; and Mr. Finch, of Harlow, concluded.

The friends of the Mission were requested to meet at four o'clock in the afternoon, for the purpose of taking into consideration the formation of *an Auxiliary Baptist Missionary Society* for the county. This was accordingly done, and a Society was formed, the design of which is to assist by subscriptions, donations, and collections, and, above all, *by fervent prayer*, the general interests of the Mission. By this means, it is hoped, that the attention of the churches will be still more generally excited to this truly important object, and that the confluence of Christian liberality, at an annual meeting, will increase both the force and expansion of each of the tributary streams. Mr. Wilkinson was appointed Secretary for the ensuing year.

The evening service commenced at six o'clock. Mr. Edmonds, of Cambridge, prayed; Mr. Cox, of Hackney, preached a truly excellent sermon, from Isaiah xxvii. 2, 3; Mr. Ward again addressed the meeting, on the subject of the Mission, and concluded by prayer. Mr. Wilkinson gave out the hymns.

The collection at the doors amounted to £34. 10*s*.

W.

Saffron Walden, March 7, 1820.

Foreign Intelligence.

SERAMPORE.

THE following brief notices of various stations occur in a letter lately received by Mr. Ward from Dr. Marshman.

From Delhi we hear encouraging things. Brother Thompson hopes to baptize there shortly: among others, a learned brahman. He has sent down 1000 rupees to the College, the donations of various gentlemen there; and 40 rupees, he says, towards a second thousand, that Delhi, and all the districts around, may from it obtain preachers of the gospel, till it need them no more.

At Cawnpore, the European brethren and Nriput-sing go on happily together. They have presented us with a small house, which they have erected for worship, in case of their departure for England. With this proof of their love we cannot but be affected.

From the brethren in the 14th Regiment, now at Meerut, we have received a letter to-day. They have been there fifteen months, and have, at their own expense, erected a small house for worship. "The expense," say they, "we found to be very great upon us, being few in communion at that time. The amount came to nearly 400 rupees; but blessed be God for his goodness to us, for although but few, we have been enabled to clear our debt, within 30 rupees, besides paying our monthly expenses. Our little house will contain upwards of 120 people, but our congregation does not extend beyond 50, at the most. If a stranger were coming to

preach, then no doubt the place would be crowded, if public notice were given. Mr. Thompson, now at Delhi, paid us a visit in March, 1819, and expounded the 2d chapter of Revelations to a goodly number; we also cast in our mite for the Mission, to the amount of 40 rupees, and delivered it to Mr. Thompson." Their number in communion is 25, and they have six candidates for baptism.

At BENARES, brother Smith has baptized, among others, a Mr. Richards, the English teacher of Jay Narayuna's school, which you well remember in the first Report of Native Schools. This brother has 40 rupees monthly there, but he has written to us to-day, praying to be employed as an itinerant Missionary. We shall encourage him at least.

At ALLAHABAD, brother Mackintosh is going on with great steadiness and affection. We are exceedingly pleased with him; though of late no immediate fruit has followed, he is steadily sowing in hope.

At DINAGEPORE, brother Fernandez baptized twelve a few weeks ago. Among them is the Mr. Jackson I saw in January, who can read and speak Bengalee so well. In this young man, about thirty, who has lived many years at Dinagepore, as Judge's Clerk, on 70 rupees monthly, and got forward, and who bears an excellent character, it is possible that God may be raising up a helper for brother Fernandez, and his successor, in the care of the church there. Surely there is no searching of his understanding. How he provides for the church!

At MOORSHEDABAD, brother Sutton is going on happily. He has formed a Society for Schools with great prudence and firmness. Amidst a population nearly equal to the whole of Calcutta, he seems quite at home with his two native helpers, Kureem and Bhovudgur. A letter to me to-day indeed tells me, that he has been baptizing at Daudpore, eight miles below Berhampore, and sixteen above Cutwa. One of the men baptized you know, Hurreenouth, sent down to Serampore last August by Mr. H. to be instructed, whom I put into the Bengalee School to learn his letters, and who afterwards left us. I then wrote to Mr. H. to encourage him, as I thought his sending the man appeared hopeful, and now he is baptized, and a little church formed at Daudpore. How the grain of mustard seed grows! Surely it will overspread India by and by.

Brother Wm. Carey, at CUTWA, has baptized, I think, nine, if not ten, this year. He also is going on very steadily in his work.

CALCUTTA.

THE following extract of a letter from Mr. Lawson, will serve to introduce the Journal of Mr. Adam, kept at the station to which it refers.

Calcutta, April 12, 1819.

I HOPE the new station at Doorgapore will be prospered of God. At present the appearances are encouraging. It is in an excellent situation for gaining a congregation at any time of day. There is a neat meeting-house constructed, just against the road, and if a Missionary goes into it, and begins to sing a hymn, or read a chapter, in a few minutes he will have a good congregation: last Saturday I was there; we went to the place of worship. Brother Carey began singing; a boy or two came and sat down; next a man, who, at Carey's request, sat down; then many others, and after that a hackarey (Bengalee coach) full of people stopped, till at length there was a very good congregation, who heard attentively the words of eternal life, and on our departure said, with apparent satisfaction, "These are indeed the true words." The station, considering all things, will not be an expensive one. The fishing of the tank, and the produce of the cocoa-nut and other trees, will go a considerable way towards reducing the rent of the premises. We think, however, that the experiment is worth trying. More particulars of the whole you will receive from the Journal, which the brother stationed there will furnish from time to time. It is my intention to send you some drawings of the Bungalow, meeting-house, &c. when the place is in a little better order.

Mr. Adam's Journal.

MONDAY, *March* 15, 1818.—It having fallen upon me to occupy the Doorgapoor station the first six months, commencing from this month, I came to live here last Monday, not having been able to remove sooner, on account of the unfinished state of the house, which is even now scarcely habitable. The whole of last week was principally employed in superintending and expediting the workmen, without even an attempt at any thing Missionary out of doors, although every morning and evening I have had worship with the servants, and as many of the workmen and neighbours as were willing to attend. Early yesterday morning, Mr.

Penny and Panchon came to see us, and instead of having worship only with the servants before breakfast, we went to the road side after breakfast, and collected an audience by singing, reading, and praying, to whom we declared the gospel of salvation. Amongst our hearers were two pundits; one of them the pundit with whom I have read since I came to the country, and who, in compliment, I suppose, to his late pupil, remained to hear only during the short time that I addressed the people; the other was the pundit of a wealthy Baboo, or what I suppose may be called a native nobleman, who, when the service was over, in a respectful manner, begged permission to propose some questions. The first question was addressed to Panchon, who had read a poetical tract of Mr. Chamberlain's, in which a person is represented as saying that the veds could not show the way of salvation: he was now asked if he had ever read the veds. Panchon, unable to say that he had, attempted to turn away the question; but the pundit, a very acute man, held him fast, and would not let him go. I therefore replied, that those who had read the parts of the veds that are extant, could not find one word in them about the innumerable gods and goddesses that were worshipped in this country for salvation—that we were authorized, even by the veds themselves, in warning them to forsake idolatry and believe in the one God, and that there was certain evidence that the way of obtaining the pardon of sin and the favour of God, which we made known to them, was indeed the way which this one God had himself appointed for all people. He then proposed several questions about God, and the design he had in view in creating the world; but was obliged to leave us by a message from his master. Soon after a servant came to us inviting us to the Baboo's house, that he might know what we were preaching to the people. He made very particular inquiry if this was our sole employment; what object we had in view by it; whether we were sent out by the Company, and received money from them. After answering these inquiries, and proposing others to him in return, we found that he professed to be a believer in the one God, and despised the worship of idols, although in public he conformed to the popular superstition; here we had an opportunity of addressing his conscience—an opportunity which we did not fail to embrace. The pundit, on the other hand, asserting the unity of God, endeavoured to prove that we were inconsistent with ourselves, since out of one we had made three, the Father, the Son, and the Holy Spirit. To this it was replied, that he ought first to examine the evidences of Christianity, and according to the strength of these, to receive or to reject its doctrines, since it was only from God himself that we could learn the true mode of his existence, and that while he was truly one, he had yet been pleased to reveal himself, in the plan for our redemption, as three, as sustaining three characters in the contrivance and execution of that plan. Before taking leave, I proposed to the Baboo, that I should come once every week and instruct his servants; to which, although he made no particular objection, he did not seem very willingly to accede; and the books which he had himself asked of us, he afterwards returned by a servant. He seems a man wholly without thought about divine things of any kind; but his pundit, whom he keeps as his family priest, has a great deal of natural acuteness and penetration, though, as far as I could judge, not much learning. The former seemed to regard both us and our message with mingled surprise and contempt —the latter professed more respect, but seemed as much desirous of displaying his ability in finding out difficulties, as of searching for the truth. Indeed the great difficulty here, as every where else, is to persuade men that they are personally interested in the salvation of the gospel.

In the afternoon we collected an audience in a very public part of the road; but there were several drunkards among them, and they were altogether so noisy and unruly, that we were obliged to leave them, that no confusion might happen in the streets, and the gospel be charged as the cause of it. A man about forty years of age standing by us, was flying his kite all the time we remained amongst them—such is the childish character of the native mind, and the indifference which it feels about divine things: they are indeed a valley of dry bones.

The next place where we stood, we had a moderately numerous, and very quiet audience. Whilst we were engaged in preaching, several Europeans passing by, stood, wondered, and went away. The preaching of the gospel to the natives, is even now a strange thing to them, as well as to the natives themselves.

Saturday, 20th.—Yesterday, Panchon came to live here, and this morning I went out with him between five and six o'clock, and in one of the lanes of the city had an attentive and inquisitive congregation, about fifty in number. They received all the books we had brought out

with us; and in giving books we uniformly satisfy ourselves that the persons who receive them at least possess the ability to read, which we in general ascertain by actual trial. It is to be feared, however, that some of the shopkeepers are eager to obtain them for another purpose than that of reading; but this we endeavour to prevent as much as possible.

Monday, 22d.—Mr. Carey came to us on Saturday evening, and remained till this morning. On Lord's-day morning, as before, we had worship at the side of the road, where we had a good congregation addressed by Carey and Panchon. Mr. Renton, a countryman of mine, who has been lately baptized, and added to the Lal-bazaar church, joined us about the conclusion of the service. Accompanied by him we went into Calcutta on the Chitpore Road, and retiring a little from the street, we took our stand in a lane, where we soon collected a congregation. Amongst them was a young man very impertinent, against whom it was difficult to repress our anger, and an older man, whom we could not refrain from pitying. The latter demanded some visible proof of the existence of Jesus, and of his power to save; declaring that he believed nothing but what he saw, and that, therefore, he had rejected the Hindoo deities. He was asked if he believed in the existence of the Divine Being?—No, he was just on a level with Veeshnoo, Seeb, &c.—Did he believe in the existence of his own spirit? He muttered something, turned, and went away. After we had distributed some books, a Baboo, who lived in the next house, requested us to come to him, that he also might hear. We found that there were two brothers, who, assisted by their pundit, were the only speakers. Carey briefly explained the need we had of the gospel, and how sufficient it was for all our wants; after which, the elder brother proposed several questions of a very trifling and silly nature, and which sufficiently showed that he was not accustomed to think, or to converse on such subjects, such as whether Christ's skin was white or black, how many eyes, hands, &c. he had?—from all which Carey endeavoured to turn away his attention, by directing him to consider what was necessary to salvation. The pundit seemed much better acquainted with the gospel, had apparently read some parts of the Pentateuch, and professed only to be waiting for some certain evidence that Christ could save, in order to believe in him, as he was fully convinced of the insufficiency of all the means presented by his own religion for obtaining the pardon of sin, and holiness of mind. In the evening, when we had worship at some distance from our own house, I conversed with a person, who professed in the same way, to be entirely dissatisfied with his own religion, and anxious to find out a better way. The number of these seems to be increasing, and whether they be the first that will embrace the gospel, or not, they are a defection from the ranks of idolatry, and serve in the mean time to strengthen the hope of those who long for the salvation of the heathen.

Tuesday, 23d.—This morning I went out with Panchon, and with some difficulty procured a small congregation— in speaking to them we seemed to be unsuccessful in persuading them of our seriousness.

24th.—To-day six persons called upon me, who had heard that I had come to live here for the purpose of keeping a school, in which the various country languages should be taught: two of them wished to be employed as Moonshees. I explained my object to them, and embraced the opportunity of calling their attention to the gospel. They willingly received the Tracts which I offered, and proposed calling again.

Monday, 29th. — Yesterday, brother Pearce came to be with us on Lord's-day. Nothing particular occurred during the day, except that on one occasion we had an unusual number of females to hear us. When this country comes to stretch forth its hands unto God, it will indeed be a mighty revolution in their manners, if women, in any considerable number, and of a respectable character, willingly attend on the means of grace, and mix with the other sex in publicly worshipping God. At present there is not, perhaps, a single Hindoo woman of this description, who has ever been reached by the voice of a Missionary, and through the ignorance in which all are kept, perhaps not six competent to read the books which are distributed throughout the country.

W. Adam.

MONGHIR.

Extract of a Letter from Mr. Chamberlain to Mr. Lawson, dated

Monghir, Feb. 25, 1819.

You will have heard of the favourable turn things have taken relative to me. God has graciously, and I hope, effectually, interposed. I still continue to

recruit health, and am about resuming, by degrees, cautiously, my beloved employ. Here I need prudence to moderate my sanguine disposition. I feel as though returning to life, and all things around wear a renovated aspect. Bless the Lord, O my soul. Unite with me in thanksgivings, dear brother, for Jehovah has done great things for me. Oh, that all may be for his praise!

We hope to get our meeting-house up in six weeks, or two months. It will hold nearly one hundred people comfortably. One person is to be baptized in the course of this week. But we have some trials. One of our native brethren went off a few days ago in a very unaccountable manner, saying nothing to any one. The other two brethren are very lively and active. One has been at Bhagulpore lately, and has met much persecution. The man who is about to be baptized began to learn to read last year; and in reading the 11th chapter of John, the word came with power to his heart. Praise the Lord on my behalf, and pray for me always!

Extract of a Letter from Mr. Chamberlain, dated

Monghir, August 16, 1819.

Our native brethren, Brindabun and Hingham Misser, are, through mercy, continued very active and faithful to their profession. The latter is a most excellent man. He continues firm in his zeal for the cause he has found mercy to espouse; and is instant in the work, in season, and out of season. Though greatly disliked for what he has done, he is gaining growing respect from his countrymen, who cannot but acknowledge that he is sincere. We have hired a shop in one bazaar, where our native brethren go, twice, thrice, or oftener, in a week, and continue engaged for some hours at a time. Many resort to them to hear, and some to dispute and ridicule. I requested these brethren to write a letter to the friends in England. They wrote as follows.

"Brindabun and Hingham Misser, to the Brethren and Sisters in the Churches of Christ Jesus, in the United Kingdom of Great Britain and Ireland:

To the believers in Jesus Christ, brethren and sisters, as many as may be resident in the city of London, and in the cities, towns, and villages throughout the United Kingdom of Great Britain and Ireland, to all, Brindabun and Hingham Misser, Christians, send their love and salutations, greeting.

Beloved,—Through the favour of the Lord we have great joy, and our desire is, that you also may have abounding gladness in your souls. Blessed be the Lord, and blessed be his servant, by whose means the gospel has been brought to this place, and to our ears; and by which we have been brought into the Lord's church. We were overwhelmed in sin and darkness; but now, by the favour of God, and the labours of our brother, his servant, we are come into the light of holiness. You will continue to pray for us, that we may never again return into that sin in which we lay involved, but that our hearts may remain in faith and love, abounding in joy. May love abound in the hearts of all who are brethren and sisters in Christ Jesus. We cannot pretend to be able to pray; if the Lord grant his favour, our hearts vent forth petitions. For this we pray, that as the Lord hath had mercy on us, so he may have pity on all his creation, that all may take refuge in Jesus Christ, and become his true followers. We know but little. The Lord has done great things for us by his people; we cannot declare them. We are very mean and worthless, but our desires are for good. We wish for the water of life, but cannot obtain butter-milk by our own efforts. In ignorance we have written these few words, as a child just beginning to speak, to whose lisping, stammering accents, the parents listen and are pleased. Thrice blessed be the Lord, Father, Son, and Holy Spirit, who has saved us sinful, guilty, wretched creatures. Who is there in the world, who ever will be, who to save a sinner will give his own life? But Jesus, the Son of God, for us sinners gave that a gift, which is the object all desire. For us the Most Beloved has been given. The Most Beloved is a son, and beyond a son, yea, an only son, he is life; it remains that *we* continually and increasingly believe in the death of Christ, by which we obtain salvation, and without which there cannot be any, by any means, saved. Our deficient supplication you will in condescension regard, as though it were more full and pertinent, and ever shew your affectionate regards towards us. Thus far."

We have re-attempted the establishment of native schools, and with some probability of success. Three are in operation, or rather are beginning to operate, containing about sixty boys. At one of the school-houses, the native brethren have Christian worship every Sabbath morning, where many assemble. Thus we are going on very slowly, or rather stand rallied round our colours, which we endeavour to keep displayed. Many

look at us, and wonder, at a distance; some come nearer, and seem to join us; but, alas! who says, "Let me go with you?" We will however wait, and hope that Immanuel will hasten his work.

We have a small Society, auxiliary to the Mission, which has been in existence about a year, and I hope it will support brother Hingham Misser, and perhaps one school. Ours is a day of small things.

In the work of translating I make but little progress, my affliction lies so heavy upon me. In the Brij Bhasa I am employed after tea and prayer in the evenings till ten o'clock, when I can bear it; but sometimes I cannot sit to it for ten or fifteen days together. Amidst these interruptions, however, I have been enabled, through help obtained, (I bless my Helper,) to get through the minor prophets to Zechariah. The next month will, I hope, see them completed. I have upwards of six hundred pages of this translation in my own hand-writing, besides the Epistle to the Romans, and part of the second Epistle to the Corinthians in the other dialect, (the Hinduwee,) in which the printing of the New Testament has proceeded as far as the eighth chapter of Luke's Gospel. It has been a grief to my heart that I should not make greater progress in the work to which I am devoted. However, I restrain myself, and moderate my distress. Shall not the Lord do what he will with me? I am dumb; he hath afflicted me, and laid me aside. He can raise me up refined, and set me to again with increased vigour, if he please. So far "all is well."

MOORSHEDABAD.

Extract of a Letter from Mr. Sutton to Mr. Ivimey, dated

Moorshedabad, June 4, 1819.

You will probably be surprised to hear of my settling in my present station, but I think it is the station appointed by God. At least it is the only one to which I have been permitted to proceed, and it possesses many advantages which the other stations to which I wished to go did not possess. I shall not enter into a minute description of this place; suffice it to say, that I am dwelling in a city which was supposed in 1810 to contain upwards of a million of heathens. Besides this, at the distance of a very few miles, there is a considerable population of Europeans, amongst whom there is much need of labourers in the cause of God. I am, therefore, not straitened for want of room, but for strength for this immense field of labour. I have two native brethren with me, and we daily publish, in the streets and markets, the good news of salvation by Jesus Christ. These two native assistants give me much pleasure by their walk and conversation. They are completely weaned from all their superstitions, and have truly embraced the Saviour. My acquaintance with the Bengalee language is now such, that I can speak it with some degree of fluency; indeed it cannot well be otherwise, for where I am obliged to speak one word in English, I am obliged to speak a hundred in Bengalee; there is no one with, or very near me, who is acquainted with English. Besides my other labours among the natives, I have worship in my house twice a day in Bengalee; but though I have, in some measure, acquired a knowledge of one foreign language, my difficulties are not yet surmounted, for there is another language so prevalent near me, (the Hindoostanee,) that I cannot fulfil the duties of my station without a knowledge of it. I shall, therefore, immediately apply to this also.

At Berhampore, which is only at the distance of six miles, I have likewise a very attentive European congregation of about fifty persons, chiefly of the 59th Regiment. I administer the ordinance to the church there every month, and likewise endeavour to preach to them three Sabbaths in the month, morning and evening. The seasons I have enjoyed have been exceedingly refreshing, and I have reason to believe my labours have not been altogether in vain in the Lord. It is pleasing to behold with what thankfulness the word is received.

There is one circumstance, which I consider peculiarly pleasing and encouraging in my labour; that is, the assistance I think I shall derive from the respectable European gentlemen in the neighbourhood. When I arrived here first, I considered it my duty to observe narrowly every thing which has either an immediate or a remote tendency to affect the interests of the kingdom of Christ. Hence I perceived, immediately after my arrival, that much assistance might be procured for the support of those things, that *in the end* would tend materially to advance the kingdom of God, though they might not *at present*. For instance, by my exerting myself, there would be little doubt of forming a very respectable Native School Society, the beneficial effects of which may be experienced for a long series of years. I therefore drew up and

printed a statement of my views on this subject, and have circulated them around me. I have met with great success in soliciting support for it; this day I have received a letter from the Chief Judge of the Court of Appeal in this place, in which he promises me his assistance. I hope to have a public meeting in the course of two or three weeks, when I suppose the Society will be instituted. Thus you see I have a number of objects before me; the scene of labour is very extensive, and I hope the Society will be induced to send me help. If they do not, I may be taken off suddenly, and then all will be lost. I am here in a trying and tempting situation, without a friend, brother, or companion; but my trust is in the Lord God of Jacob, who can sustain me, and make me equal to all my difficulties. I do not want to be in any other situation; it is the work and station of my heart.

CUTWA.

In a letter lately received by Mr. Ward from Mr. William Carey, he mentions, with gratitude, the pleasing prospect at his station.

The Lord has been very merciful and good to me this year. I am happy to say that I have already baptized thirteen persons, and soon expect to see others come forward, as they are on the inquiring list.

JAMAICA.

We stated the month before last, that Mr. Kitching had communicated the mournful intelligence of the decease of Mrs. Godden. We subjoin the letter in which this account is contained; but, alas! how little did we imagine, when announcing it to our readers, that it would be the last communication we should ever receive from his pen! Such, however, is the distressing fact. A fever, which appears partly to have originated in his sympathy and attention to an afflicted Christian friend at Kingston, terminated his very useful life, on Saturday, the 18th of December, 1819, only eight hours after the death of his infant child. We are compelled to reserve the affecting details of this painful visitation till our next number.

From Mr. Kitching to Dr. Ryland, dated Kingston, October 25, 1819.

Many continue to attend, and not a few come forward to be baptized. I engaged in this sacred employ on the 15th of August last, when thirty-three were immersed. Again, on the 26th of September, we had one of the most heart-cheering sights my eyes ever beheld. We assembled a little before sun-rise on the sea shore, where our friends, with posts and cords, had formed a semicircle. There was another semicircle formed upon the water by canoes. In the middle of the circle thus formed, stood thirty-seven candidates for baptism, and myself. On the outside of the ring thus formed by posts and cords, and in the canoes, were about three or four thousand spectators, who listened to the proceedings of the morning with the greatest attention; nor am I without hope that we shall have another such a day very soon. May the great Head of the church grant that both the baptizer and the baptized may be saved in him with an everlasting salvation. Brother Coultart having mentioned in a letter his wish that I should look for a situation where I might attempt to form a new station, I embraced the earliest opportunity of doing so. Accordingly, on Monday the 2d of August, I left my house about half-past three in the morning, for Morant Bay, thirty-one miles from Kingston. I arrived there about half after eleven in the morning, and was kindly received by Mr. Horne and Mr. Underhill, two Methodist Missionaries, stationed in the parish. I took some refreshment with them, and my horses were supplied with provender. At half after three in the afternoon, I took my departure for Bath, a distance of thirteen miles. In going to Bath, I was twice wet through, was under the necessity of changing my linen in the high road, and had to drive nine miles in my shirt sleeves. I reached my destination just as the sun was topping the western hills, and have to praise God for his goodness, as I did not receive any cold.

On Tuesday I got to Manchineel, which is on the north side of the island, and about sixty miles from Kingston. Miss Mary C. a brown lady of that place,

received me very kindly, and it was at her house that I staid till Friday morning, when I returned. During my stay at this place, people came to see me from all quarters. Some had walked eleven or twelve miles after they had done their owner's work, and considered themselves amply rewarded for their fatigue, since they had been permitted to see a white minister.

I made all the inquiries I could respecting the state of the country, and the situation of the people, and should it meet with your approbation, and the rest of the Society, I should wish to make a trial of it; for though there are not many houses in the place, there are about six or seven thousand negroes upon the different plantations, within a short distance of it, and most of their owners are favourable to religion.

Brother Godden was at Kingston on the 21st of September: he had the flux very bad, but from Mrs. G. being so near her confinement, he would not stop all night. He wrote to me the Lord's-day following, when he was confined to his bed. He had had the fever, and been obliged to call in the doctor. Next morning I went to town to see him, and found him much better; this was on the Thursday. On Saturday morning following, Mrs. G. was delivered of a fine boy. She appeared to be recovering very fast till the eighth day, when she had a slight fever; this was followed by a second attack. On Thursday, the 14th of October, about two in the afternoon, I received a letter from brother G. stating their situation. I went to Spanish Town immediately, and found brother G. in a weak condition, overwhelmed with grief in the prospect of being bereaved of an affectionate and invaluable wife. I had not been long before the doctor came, ordered her head to be shaved, and that she should be blistered. Brother G. informed her of my arrival; I went into the room, she took me by the hand, but could not speak.

Next morning I returned to Kingston, and found Mrs. Tripp at my house. I sent for her husband, and it was agreed she should return with me to Spanish Town directly. We set off about midday, got there at two o'clock, and Mrs. G. died at half-past three. Next morning, brother G. had a return of the fever, which prevented him from attending the funeral on Saturday evening. After the funeral, I settled things as well as I could, and returned to Kingston, with a determination to go back to Spanish Town on Monday. When I got home, I found my wife, who had been delivered the Wednesday before of a boy, in the fever; therefore I applied to brother Tripp, who kindly engaged to go to Spanish Town for me.

He went, and after settling all brother G.'s accounts, excepting the doctor's bill, he returned to Kingston, bringing his wife, brother G. and his little one, with him. Brother G. and his child are at Tripp's, doing well. He would have been at my house, if it had not been for my wife's confinement.

Make our respects to all the friends of the Redeemer, and accept them yourself. And that the Lord may be with you at all times, and prepare both you and us for death and eternity, is the sincere desire of

Yours, C. KITCHING.

Brother Godden will write as soon as he gets better.

NETHERLANDS

MISSIONARY SOCIETY.

FIVE Missionaries have lately been sent into the Eastern World by this Society. They arrived at Batavia in December, 1818; and it was intended that one should be stationed at SOURABAYA, two on AMBOYNA, and one in each of the neighbouring islands of TIMOR and BANCA.

We rejoice in this accession of Missionary strength, and pray that the incipient efforts of this Continental Society may be attended with encouraging success.

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